

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., September 27, 1934

NEW SERIES
VOLUME XXXVI. No. 39

From Far and Near

Dr. Hanson who recently came to the Physics Department in Mississippi College, taught for a while in a mission school in China.

We hear that Paul Cooper is preaching to capacity houses at Jackson Heights Church, Tampa, and receiving members every week.

Dr. J. L. White, pastor First Church, Miami, celebrated his - - birthday recently. He has been an ordained minister for 50 years, has done good work as pastor of great churches in many states, has four sons in the ministry. In 18 years at Miami he has received over 4,000 members.

Dr. E. B. Hatcher, head of the Bible Department in Blue Mountain College, is preparing two books for publication, one on "The Deacon," the other on "The Study of the Bible." His former books have had a wide circulation and we predict for these as useful a place in religious literature.

The Executive Committee of the Clarke County Association changed the time of meeting of the association from Oct. 24-25 to Oct. 31-Nov. 1. All concerned will please note the change of time. Union is the church. It was decided to have Religious Literature report and the sermon on first morning. Missions on first afternoon. Sunday School and B. T. U. reports and sermon by D. W. Mounter Wednesday night. Prohibition and Law Enforcement, Christian Education, and doctrinal sermon Thursday morning, Nov. 1, with Orphanage, Hospitals, W. M. U., and Ministerial Relief for the last afternoon.—N. A. Edmonds, Moderator.

It is said that the playhouses, or the theaters, in England in the days of Shakespeare furnished very poor support to the players, and so the plays themselves had to be well written to be self interpreting. The barer the playhouse the better the play had to be. Isn't that true too of the church and the sermon? The more stress is put upon impressive architecture and "aids of worship" in the church house, the less necessity is felt for great preaching. Great cathedrals generally have no preaching or very poor preaching. But when the church house is unattractive or uncomfortable, the preacher has to preach a good sermon or there will be nothing to appeal to the folks.

Sardis: Beginning August 26th and extending through September 11th, we had with us Dr. Glenn Eric Wiley, the gifted pastor of Palm Avenue Baptist Church in Tampa, Florida. He is one of the most earnest, talented, consecrated, as well as soundest preachers among Southern Baptists. Our church auditorium would not hold those who came to hear this man of God. People from all walks of life, irrespective of creed came, not only from our town but from the surrounding communities and towns. We had six additions to our church and there were additions to other churches here. Two fine young ladies gave themselves to God's service in answer to His call. The church was greatly revived, and we face the coming months with renewed zeal and filled more with the Holy Spirit. We humbly recognize the Power of God's Spirit, and to Him be the glory.—S. B. Cooper, Pastor.

PASTORS AND READERS

Realizing the need, I am setting myself to the task of increasing the subscription list of the Baptist Record. This effort is without remuneration and I appeal to you for assistance.

My text is, My people are destroyed for lack of knowledge. Hosea 4:6.

My encouragement is that "Information begets interest."

Did you ever do anything to increase the subscriptions to our paper? If so, what did you do and how did you do it? If not, try something and tell me about it. You like the paper, pray and work with me that many more may come to like it. Thank you!

—Bryan Simmons.

Last year Richmond University enrolled 1,469. This year President Boatwright says it seems certain these figures will be exceeded.

Pastor Ray Allen recently held a meeting at Crenshaw where he preaches once a month. The Lord added his blessings, the church was strengthened. Nine were added to the membership, six of them by baptism.

On the opening day at B. B. I. there were 16 more enrolled than on the same day last year. Students are continuing to arrive as usual, and we are expecting the greatest year's work for sometime. There are almost twice as many young women as last session, and nearly every available apartment for married students has been taken. Our Baptist people will rejoice with us.—W. W. Hamilton.

"The Compass," published weekly by the Department of Journalism of the College of Marshall (Texas) gives the Sept. 11 issue to a fine display of college activities, buildings and faculty. Dr. Fr. S. Grower begins his seventeenth year as president. The college has grown in every way through these years and this year's opening reaches the high water mark in attendance. Mr. Ollie Webb, a prominent Baptist layman of New Orleans delivered the opening address. The College of Marshall is one of the educational institutions of which Texas Baptists are proud, serving specially the territory of East Texas, adjacent to the oil fields.

Lowrey Memorial Church at Blue Mountain has extended to Dr. J. S. Riser of Durant a call to become pastor of this strategic church, and they are hopeful of his acceptance. The faculties of the Blue Mountain College and of Mississippi Heights Academy, together with two large student bodies and a fine group of young people in the public school constitute a strong appeal and a magnificent opportunity. The citizenship of the town is made up of as fine a class of people as will be found anywhere. Dr. Riser has been in Durant for six or eight years and is known over the state as an excellent preacher with qualities which make him a leader. He has hitherto declined invitations to other fields, but Blue Mountain has an attraction which does not belong to most places. We are sure he will follow what he believes to be the leading of the Lord. Later: It is announced that he has accepted.

The following telegram was received Tuesday morning, which will bring grief to the hearts of a multitude of Southern Baptists:

LOUISVILLE, KY.: DR. A. T. ROBERTSON DIED SUDDENLY AND UNEXPECTEDLY AT HIS HOME MONDAY EVENING SIX O'CLOCK AFTER HAVING MET HIS CLASSES AS USUAL. HE WAS BEGINNING HIS FORTY-SEVENTH YEAR AS TEACHER IN SEMINARY AND WAS WITHIN MONTH OF SEVENTY-FIRST BIRTHDAY. FUNERAL SERVICES LOUISVILLE WEDNESDAY AFTERNOON OR THURSDAY.

JOHN R. SAMPEY.

The above telegram tells us of the home-going of one of the world's greatest scholars, and one of the most useful men among Southern Baptists. He was born in Virginia, reared in North Carolina, educated at Wake Forest and at the Louisville Seminary. He married the youngest daughter of Dr. Jno. A. Broadus, and succeeded him in the chair of New Testament Interpretation. Fuller tribute will be paid him next week.

Hugh F. Latimer, eastern representative of the Relief and Annuity Board, moved from Birmingham to DeLand, Fla.

Louisiana Legislature has passed a bill providing for local option elections by parishes (counties) on the liquor question, when one-third of the electors petition for the election.

In one of the north Mississippi counties we were told recently that the biggest bootlegger in the county is on the sheriff's bond. What can you expect of an officer under these conditions. And it is common report that the liquor people are among the largest contributors to candidates for the highest offices in the United States.

The revival meeting of the Halls Baptist Church closed last night, with 22 additions, 12 of whom came for baptism. Dr. H. L. Martin of Senatobia, Miss., did the preaching. The services were marked by large crowds, all the surrounding towns sending delegations. It is generally felt that this is one of the most far-reaching revivals ever held in Halls, and the church has been genuinely revived. We are grateful for the fine work of Dr. Martin, who was born and reared in West Tennessee. Greetings to Mississippi friends whom I greatly miss.—H. L. Carter, Pastor.

"At The Gate of Asia" is a new volume for mission study. It is written by Mrs. Foy Johnson Farmer, who was for ten years a missionary in Japan, the wife of Calder T. Willingham. The author is the daughter of the late Dr. Livingston Johnson of North Carolina, editor and mission secretary. She was after her return to America married to Dr. J. S. Farmer, the present editor of the Biblical Recorder. The book is written out of a rich experience of mission work in Japan, out of a heart in love with the work, by a mind capable of the best in literature. Japan is a wonderfully interesting country, and never more so than right now. The work in that country has been consecrated by the labors of Willingham, Walne, McCollum, Brunson, Rowe and others. In this book Japan is pictured in its attractiveness, its need, and its prospects. Cloth bound books cost 60c; paper bound 40c. Published by the Sunday School Board and sold through the Baptist Book Store.

Sparks and Splinters

A group of Presbyterians begin in October the publication of a newspaper, The Presbyterian Tribune, every other week in New York. It takes over the assets and goodwill of the Presbyterian Advance formerly published in Nashville, Tenn. It will emphasize the social and economic aspects of the gospel.

The Warden of Sing Sing Prison says that for every man in jail there are nine others who ought to be there, adding: "We'd be surprised to know how many persons in the so-called higher walks of society are criminals who have been lucky perhaps in not being caught and this goes for many of our best statesmen."

It is significant that a number of the big business firms which organized to repeal the prohibition amendment are now being shown up by the Senate investigating committee as seeking to enrich themselves with sales of murder machines and promoting the spirit of war among nations. The devil's workers are mutually dependent and are sure to support one another.

Recently the Record called attention to the fact that certain malefactors of wealth having used the present administration to repeal the Eighteenth Amendment is now done with Mr. Roosevelt and will combat his plans for social control or supervision of business lest it hinder their game of plundering. Since then we notice the same idea set forth in The Christian Century which calls attention to the fact that the man who is employed at Executive Secretary by the American Liberty League, W. H. Stayton, is the same man who organized the Association Against the Prohibition Amendment.

Norman Thomas, recent Socialist candidate for the presidency, in making an appeal for help for strikers says, "In many communities the promised aid from the Federal Emergency Relief Administration has not been forthcoming." This is a revealing statement, indicating that the strikers believed they were promised relief from the federal government, and that the relief agency experienced a change of heart. Either there are conflicting opinions within the agency which alternately control, or the agency is very watchful to see which way the wind of public opinion blows.

On Wednesday morning of last week Dr. T. W. Young and Mrs. Maida Robinson were married in New Orleans, La. The ceremony was performed by Dr. W. W. Hamilton in his home. Dr. Young is the well known and beloved pastor of First Church, Corinth, Miss. He has taken an active part in all the denominational work of the state since coming among us nearly ten years ago. The bride is a woman of fine culture, a descendant of the well known and greatly loved McCreary family of Alabama. They have known each other almost since childhood, and this friendship culminated in happy marriage. After a few days in New Orleans and Memphis, they will be at home in the pastor's home in Corinth. May the fulness of the Father's blessing be upon this union.

Dr. Glenn Frank, president of the University of Wisconsin, speaking at a convocation of students, told them: "I hope that you will never fall victim to the delusion that prohibition was fathered only by fanatics. The fact of prohibition was made possible by a rising tide of resistance against the dastardly practices of an organized liquor business that debauched personal character, bribed and blighted public life, and impudently shook its fist in the face of government. I well remember how, two years before we entered the World War, the organized liquor business of the United States sought to blight by blacklist half a hundred American industries which, on the cold ground of efficiency, had forbidden their employees to drink liquor while on duty."—Ex.

September 27th is the last issue in this month; please let us have your renewal.

There are said to be 3,805 Negro physicians in the United States, comparatively few of them in the Southern States.

One-fourth of the families in New York City are said to be receiving federal aid and the number is increasing.

Chicago is to have a new weekly paper, "The Chicago Independent" with thirty men and women composing the editorial and advisory board. It will represent the "liberals."

District associations meeting next week are, Pike County at Silver Creek, Oct. 2-3; Choctaw County at Beulah Church, Oct. 4-5; Liberty Association at Pleasant Hill church 5 miles west of Quitman on Oct. 6.

Less than one-third as much whiskey is said to have been consumed in Great Britain in 1933 as in 1914. This is partly due to the tax in that country being eight or nine times as much as it is in America.

Editor Solomon says he recently preached in two churches in Florida in which sixty-two women were present old enough to vote, but only ten of them had registered. And a prohibition election coming on!

Answering those who have made inquiry about the club rates of the Baptist Record will state that the only club rate we have at this time is where the church places the paper in 50 per cent of the homes. We hope that many of our churches will take advantage of this rate.

It is said that J. V. Allred, democratic nominee for governor of Texas, declared himself a life long "dry" and said he is for the repeal of the parimutuel gambling law. He will be the youngest governor the state ever had except Dan Moody.

We do not believe any man who willingly stays away from the church services is fitted to meet the temptations, duties and difficulties of every-day life. And this includes all from the President of the United States down to you and me.

Dr. and Mrs. George W. Truett have announced the approaching marriage of their sister, Mrs. Sarah Jenkins Graves, to Dr. Thomas J. Watts of Dallas. The wedding will take place in early October in Dallas, at the home of Mrs. Graves' brother, Dr. Speight Jenkins on Preston Road.—The Dallas Morning News, September 16, 1934.

Some of the newspapers now report that possession of a federal license to sell liquor will not be considered proof that a blind tiger is selling liquor and so the joint will not be required to pay the \$1,000 license required by federal law! If ever a government went hand in hand with the bootlegger! In Georgia and Alabama it is announced that the \$1,000 license will have to be paid. Is it different in Mississippi?

Arthur Brisbane says that gambling destroys the sense of honor and makes thieves. To substantiate it he says that August Belmont who was head of a jockey club and of a bank kept a detective at the races to discover any of his employees who gambled. Such were immediately discharged because Mr. Belmont knew they would steal.

We Baptists did not settle all of Germany's troubles by going to Berlin; nor did we bring the government to our way of thinking about a free church in a free state. Recent dispatches from that unhappy country show that the "reichsbishop" is determined to make Protestants and Catholics submit to government control. He has a job on his hands. There is nothing so deep seated as religious convictions and that man who seeks to override them has never read history intelligently. It is too late in the A. D. centuries to think that men are going to sacrifice their religious convictions to the whim or ambition of a political ruler. Nothing is surer to bring disintegration to the rulers in Germany, who are seeking integration above everything else, than the effort to override the faith of Christians.

Arkansas Baptists are undertaking to raise \$25,000 to be paid on their Convention Board debts in October.

Wake Forest College (Baptist in North Carolina) opened with 900 students, including those in the law and medical schools.

Thursday, Sept. 27 the new president of Oklahoma Baptist University was inaugurated with appropriate ceremonies. Dr. J. W. Jent, for several years a member of the faculty is chairman of the inaugural committee.

In one year it is said the people of this country spent \$2,000,000,000 for liquor. In a little over a year the federal government has spent more than half this amount in relief of various kinds.

We wish to express our appreciation to those who have looked after the subscriptions for us at the associations. We hope that every meeting will bring to us a nice list of names for the Record.

The Itta Bena Baptist Church had Dr. Bryan Simmons with us for a ten day meeting, closing last week. The additions to the church were few but the spirit manifested during the meeting was of the highest type. Brother Simmons is a real gospel preacher and our people learned to love him. Only eternity will reveal the good done. The Lord bless him in his good work.—W. E. Farr.

Grenada County Association met with Bethel church recently with the largest attendance in any year in its history. They elected Rev. Harvey Gray moderator, and immediately went into the work of the denomination. The reports of the denominational work all were extraordinarily good. It was my joy to speak on Christian Education, State Mission work and represent the Baptist Record. A number of new subscribers were added.—W. E. Farr.

The Sunflower Association met with Ruleville Baptist Church last week and elected Rev. W. A. Bell moderator. Bell knows how to handle them. Their reports were good and progress is being reported in all their churches. It was a joy to speak on Christian Education and represent the Baptist Record. Sunflower Association next year goes to one Sunday instead of two. This idea of one Sunday is meeting with approval all over the state in that it gives the people opportunity to go in large numbers for that one day. Whereas when it meets more than one day, the attendance is never so large, and I have noticed that the interest is not so good.—W. E. Farr.

The last monthly meeting for the year of Pike County Sunday School Association was held at Silver Springs on the third Sunday and was one of the best meetings of the year. One unique feature was that two Sunday schools in the association that have reached the Standard of Excellence had as many present at the convention as they have enrolled in their Sunday schools. The new officers elected were: S. S. Simmons, Superintendent; J. A. Terrell, Secretary-Treasurer; Group Leaders, E. C. Smith, Mrs. M. J. Gilbert, Mrs. J. H. Wilson, and Mr. E. T. Brewer. P. E. Cullom was elected chairman of the program committee. This organization is going to try its best to reach the Standard set up for a county Sunday School Convention.—P. E. Cullom.

There is general rejoicing that the man to whom the ransom money was paid after the Lindbergh baby was kidnapped, has been arrested. It is believed this will clear up the mystery which has baffled the police of several states for two and a half years. It seems that the man was arrested because of his having passed a gold note which was known to be in the ransom money. A filling station operator discovered it, and now it is funny to read that an officer in New York says, "What has been accomplished constitutes an outstanding example of the effectiveness of unified action and team-work as displayed by these departments." They will probably be saying that they knew who did it all the time.

With a more stu College, annual se the next

Intellig W. Beswi examin by Miss of the Yarbrou These an U. Presi ten the r

Dean of the fa and class Dr. L. Baptist opening Lawrence Dr. Clyd of Techn matics t Miss Ma Newton returning of two y

A new Houston, Alice Co added to

The o greatly the facu lege, M Mountai from th Mountai

Dr. C building trained might fu highest zation.

Many body. M represen girls, an

Blue time ha states t in Missi other st in Missi sissippi. Mothe second of B. M

PIKE

Pike splendid dent, M the new the fift copy of church:

2:30—
2:40—
presiden
3:10—
Dunn.
3:20—
3:30—
E. Cullo
3:40—
3:50—
4:15—

What retary?

BLUE MOUNTAIN

With an opening enrollment of about fifty more students than last session, Blue Mountain College, this morning, began its sixty-second annual session with other girls to enter during the next few days.

Intelligence tests were given by Prof. Geo. W. Beswick to 109 new students, and orientation examinations and training have been handled by Miss Lucy Carleton Wilds, Oxford, President of the Student Body, assisted by Miss Mary D. Yarborough, Jasper, Ala., Student Secretary. These and Miss Louise Leavell, Oxford, B. S. U. President, and Miss Yarborough have gotten the religious activities well under way.

Dean G. T. Buckley and the other members of the faculty have completed the registrations, and classes met for initial assignments Sept. 21.

Dr. L. Bracey Campbell, pastor of the First Baptist Church, Canton, Miss., delivered the opening address, following which President Lawrence T. Lowrey presented to the full house Dr. Clyde B. Crawley, Ph.D., California Institute of Technology, as the new Professor of Mathematics to succeed Miss Mabel Hutchins; and Miss Mary D. Yarborough, Jasper, Ala., M.A., Newton Theological Seminary, Boston, as the returning Student Secretary after an absence of two years for graduate work.

A new graduate nurse, Miss Gladys Baird, Houston, Miss., and a new college matron, Mrs. Alice Coleman, West Point, Miss., have been added to the collegiate staff.

The opening address by Dr. Campbell was greatly enjoyed by the big house, consisting of the faculty and students of Blue Mountain College, Mississippi Heights Academy, and Blue Mountain High School besides many people from the town and communities near Blue Mountain.

Dr. Campbell stressed the significance of building up strong bodies in which to house trained minds and through which noble hearts might function more efficiently in advancing the highest interests of Christian culture and civilization.

Many states are represented in the student body. Mississippi, of course, has the largest representation, followed by Tennessee with 34 girls, and two students are present from China.

Blue Mountain College annually for some time has been having more girls from other states than all of the denominational colleges in Mississippi combined and more girls from other states than all of the senior state colleges in Mississippi including the University of Mississippi.

Mother Berry, this morning, began her sixty-second consecutive session on the official staff of B. M. C.

David E. Guyton, C.

PIKE COUNTY B. T. U. CONVENTION TO MEET AT NAVILLA

Pike County B. T. U. Association has done splendid work this year under its efficient president, Mr. Donald Dunn of Summit. Officers for the new year will be elected at the meeting on the fifth Sunday afternoon. The following is a copy of the program to be rendered, at Navilla church:

- 2:30—Devotional, Prof. Wells.
- 2:40—Verbal reports from each director, president or leader.
- 3:10—Report of association for year, Donald Dunn.
- 3:20—Special music, Osyka church.
- 3:30—Suggested plans for the new year, P. E. Cullom, president 11th District.
- 3:40—Business. Election of officers, etc.
- 3:50—A Missionary Playlet.
- 4:15—Adjourn.

—P. E. Cullom.

What is the name of your State Mission Secretary? Have you prayed for him today?

TEN MINUTE SERMON

THE LIFE THAT JESUS GIVES

(G. C. Hodge, Biloxi)

Text: Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jno. 4:14.

Jesus here refers to a flowing well of water, and by means of this simple illustration teaches many things we need to know about the spirit and life which he gives:

I. It Will Endure. The spirit of life which Jesus gives will not be in the soul like a bucket of water which may in time be exhausted, but it will be like a well of water springing up into everlasting life, like an artesian well which flows on and on forever and cannot be exhausted. The one who receives the spirit of life, therefore, will never be in the same condition as before. The old thirst of the soul and the raging desire for peace which God alone can give will never return. Never again will the soul be depressed with the faintness of spirit which often comes in view of sins unforgiven. His condition will be changed permanently and his thirst will be quenched forever.

Some people change their manner of life, join the church and for a few months or years take an active interest in its work, then lose interest in the church, give up its work and return to their former lives of indifference and sin. Of all that may be said about such people there is one definite thing we may say and that is, they are not nor have they ever been partakers of the life that Jesus gives. Whatever it was they received when they joined the church, played out. It was not permanent. It was exhausted, and the people were left with their same old desires and thirst. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." What He gives is permanent. It doesn't play out.

II. It Will Be In The Believer. The spirit and life which Jesus gives is not something that can be worn around the neck like a necklace or about the body like a cloak. It is invisible and it remains inside the believer.

1. It cannot be left behind at any time. The one possessing it cannot leave it at church to be used only there on Sundays, but will take it home with him. He cannot leave it at home when he goes to work or to a social or on a vacation. Jesus said it would be "in him," and he can no more leave it behind than he can his shadow or his heart. If therefore a person has the spirit and life which Jesus gives at all he has it at all times whether he is in public or in private, at home or abroad, at work or at play.

2. It cannot be taken from him. His property may be taken from him, his child may be taken from his arms and even his liberty may be taken from him, but if he has the life which Jesus gives it cannot be taken from him because, as Jesus said, "it shall be in him."

III. It Will Fill The Believer's Life. It will not be in him merely like a well, a hole in the ground, though some people seem to think so. They seem to think that if they had the spirit of life which Jesus gives, their lives would be like a dry well, or a hole in the ground. In other words, they think their lives would be empty. Jesus didn't say that, nor do those who have the spirit of life find it to be so. Jesus said, "The water that I shall give him shall be in him a well of water." In other words, his life will not be like an empty well, or like a well with just a little water in the bottom, but like a well full of water. His life will be full, not of worldliness, sin and self, but of the spirit of life.

Intermittent springs flow only at intervals or at certain seasons of the year. They are, during the rest of the time, inactive, dead. Some people have a religion that is like that. It flows and leads them to be active and interested in the Lord's work only at intervals or at certain seasons, principally the revival season. They are, during the rest of the time, inactive and disinterested in the Lord's work. Whatever such people have is unlike that which Jesus gives. Jesus didn't say, "The water that I shall give him shall be in him an intermittent spring." No, no. He said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." It will flow constantly.

IV. It Will Satisfy The Believer and Make Him Independent. In this respect those who have the spirit of life differ from those who have it not. The lives of those who have it are like a flowing well. They have within them the source of spiritual life, strength, joy and peace. They are therefore not dependent on circumstances, surroundings, society, or anything outside of themselves for spiritual strength, joy or peace. They have something within them that satisfies and enables them to remain faithful to the Lord and His work and to be happy regardless of their conditions or surroundings.

Those who do not have within them the spirit of life are like a vessel, a receptacle, and they are dependent on someone or something outside themselves for strength, joy and peace. If therefore their circumstances and surroundings contribute to happiness and peace, they are peaceful and happy, but if their circumstances or surroundings are unfavorable they are unhappy. If their companions are Christians and take an active part in church work, they do likewise, but if their companions are worldly and have nothing to do with the church, they too forsake the church and do as their companions do. They are creatures of circumstances. They are like an empty vessel that may be filled at different times with different kinds of spirits. That is why they, when in Rome, do as the Romans do. That is why they are so restless. That is why they are forever running from this place to that and from this social to that trying to find someone or something to satisfy them. What they need to do is to drink of the water of life. They would then have within them the source of happiness, peace and joy. They would therefore no longer be dependent on circumstances, surroundings or society for happiness and peace. They would no longer be restless.

V. It Will Remain Fresh and Pure. A well of water may become stale, stagnant, contaminated. Jesus didn't say that the water he gave would be in the one accepting it merely a well of water, but a "well of water springing up into everlasting life." This suggests that the life which Jesus gives will never become dry, stale, stagnant or contaminated, but will forever remain as fresh and as pure as the water in an artesian well or in a live spring.

The life that has in it such a constant flow of living water will be like a garden which is forever breaking out with and producing all kinds of beautiful and useful things—all the fruit of the spirit and all the characteristics of the children of God. The life apart from Christ is like a basket which can receive the flowers and the fruit from the garden, but can produce neither.

VI. It Will Flood The Believer's Life. Those who have the spirit of life have within them something that is forever springing up and not only filling their lives, but at times overflowing (Continued on page 7)

Sparks and Splinters

A group of Presbyterians begin in October the publication of a newspaper, The Presbyterian Tribune, every other week in New York. It takes over the assets and goodwill of the Presbyterian Advance formerly published in Nashville, Tenn. It will emphasize the social and economic aspects of the gospel.

The Warden of Sing Sing Prison says that for every man in jail there are nine others who ought to be there, adding: "We'd be surprised to know how many persons in the so-called higher walks of society are criminals who have been lucky perhaps in not being caught and this goes for many of our best statesmen."

It is significant that a number of the big business firms which organized to repeal the prohibition amendment are now being shown up by the Senate investigating committee as seeking to enrich themselves with sales of murder machines and promoting the spirit of war among nations. The devil's workers are mutually dependent and are sure to support one another.

Recently the Record called attention to the fact that certain malefactors of wealth having used the present administration to repeal the Eighteenth Amendment is now done with Mr. Roosevelt and will combat his plans for social control or supervision of business lest it hinder their game of plundering. Since then we notice the same idea set forth in The Christian Century which calls attention to the fact that the man who is employed at Executive Secretary by the American Liberty League, W. H. Stayton, is the same man who organized the Association Against the Prohibition Amendment.

Norman Thomas, recent Socialist candidate for the presidency, in making an appeal for help for strikers says, "In many communities the promised aid from the Federal Emergency Relief Administration has not been forthcoming." This is a revealing statement, indicating that the strikers believed they were promised relief from the federal government, and that the relief agency experienced a change of heart. Either there are conflicting opinions within the agency which alternately control, or the agency is very watchful to see which way the wind of public opinion blows.

On Wednesday morning of last week Dr. T. W. Young and Mrs. Maida Robinson were married in New Orleans, La. The ceremony was performed by Dr. W. W. Hamilton in his home. Dr. Young is the well known and beloved pastor of First Church, Corinth, Miss. He has taken an active part in all the denominational work of the state since coming among us nearly ten years ago. The bride is a woman of fine culture, a descendant of the well known and greatly loved McCreary family of Alabama. They have known each other almost since childhood, and this friendship culminated in happy marriage. After a few days in New Orleans and Memphis, they will be at home in the pastor's home in Corinth. May the fulness of the Father's blessing be upon this union.

Dr. Glenn Frank, president of the University of Wisconsin, speaking at a convocation of students, told them: "I hope that you will never fall victim to the delusion that prohibition was fathered only by fanatics. The fact of prohibition was made possible by a rising tide of restless anger against the dastardly practices of an organized liquor business that debauched personal character, bribed and blighted public life, and impudently shook its fist in the face of government. I well remember how, two years before we entered the World War, the organized liquor business of the United States sought to blight by blacklist half a hundred American industries which, on the cold ground of efficiency, had forbidden their employees to drink liquor while on duty."—Ex.

September 27th is the last issue in this month; please let us have your renewal.

There are said to be 3,805 Negro physicians in the United States, comparatively few of them in the Southern States.

One-fourth of the families in New York City are said to be receiving federal aid and the number is increasing.

Chicago is to have a new weekly paper, "The Chicago Independent" with thirty men and women composing the editorial and advisory board. It will represent the "liberals."

District associations meeting next week are, Pike County at Silver Creek, Oct. 2-3; Choctaw County at Beulah Church, Oct. 4-5; Liberty Association at Pleasant Hill church 5 miles west of Quitman on Oct. 6.

Less than one-third as much whiskey is said to have been consumed in Great Britain in 1933 as in 1914. This is partly due to the tax in that country being eight or nine times as much as it is in America.

Editor Solomon says he recently preached in two churches in Florida in which sixty-two women were present old enough to vote, but only ten of them had registered. And a prohibition election coming on!

Answering those who have made inquiry about the club rates of the Baptist Record will state that the only club rate we have at this time is where the church places the paper in 50 per cent of the homes. We hope that many of our churches will take advantage of this rate.

It is said that J. V. Allred, democratic nominee for governor of Texas, declared himself a life long "dry" and said he is for the repeal of the parimutuel gambling law. He will be the youngest governor the state ever had except Dan Moody.

We do not believe any man who willingly stays away from the church services is fitted to meet the temptations, duties and difficulties of every-day life. And this includes all from the President of the United States down to you and me.

Dr. and Mrs. George W. Truett have announced the approaching marriage of their sister, Mrs. Sarah Jenkins Graves, to Dr. Thomas J. Watts of Dallas. The wedding will take place in early October in Dallas, at the home of Mrs. Graves' brother, Dr. Speight Jenkins on Preston Road.—The Dallas Morning News, September 16, 1934.

Some of the newspapers now report that possession of a federal license to sell liquor will not be considered proof that a blind tiger is selling liquor and so the joint will not be required to pay the \$1,000 license required by federal law! If ever a government went hand in hand with the bootlegger! In Georgia and Alabama it is announced that the \$1,000 license will have to be paid. Is it different in Mississippi?

Arthur Brisbane says that gambling destroys the sense of honor and makes thieves. To substantiate it he says that August Belmont who was head of a jockey club and of a bank kept a detective at the races to discover any of his employees who gambled. Such were immediately discharged because Mr. Belmont knew they would steal.

We Baptists did not settle all of Germany's troubles by going to Berlin; nor did we bring the government to our way of thinking about a free church in a free state. Recent dispatches from that unhappy country show that the "reichsbishop" is determined to make Protestants and Catholics submit to government control. He has a job on his hands. There is nothing so deep seated as religious convictions and that man who seeks to override them has never read history intelligently. It is too late in the A. D. centuries to think that men are going to sacrifice their religious convictions to the whim or ambition of a political ruler. Nothing is surer to bring disintegration to the rulers in Germany, who are seeking integration above everything else, than the effort to override the faith of Christians.

Arkansas Baptists are undertaking to raise \$25,000 to be paid on their Convention Board debts in October.

Wake Forest College (Baptist in North Carolina) opened with 900 students, including those in the law and medical schools.

Thursday, Sept. 27 the new president of Oklahoma Baptist University was inaugurated with appropriate ceremonies. Dr. J. W. Jent, for several years a member of the faculty is chairman of the inaugural committee.

In one year it is said the people of this country spent \$2,000,000,000 for liquor. In a little over a year the federal government has spent more than half this amount in relief of various kinds.

We wish to express our appreciation to those who have looked after the subscriptions for us at the associations. We hope that every meeting will bring to us a nice list of names for the Record.

The Itta Bena Baptist Church had Dr. Bryan Simmons with us for a ten day meeting, closing last week. The additions to the church were few but the spirit manifested during the meeting was of the highest type. Brother Simmons is a real gospel preacher and our people learned to love him. Only eternity will reveal the good done. The Lord bless him in his good work.—W. E. Farr.

Grenada County Association met with Bethel church recently with the largest attendance in any year in its history. They elected Rev. Harvey Gray moderator, and immediately went into the work of the denomination. The reports of the denominational work all were extraordinarily good. It was my joy to speak on Christian Education, State Mission work and represent the Baptist Record. A number of new subscribers were added.—W. E. Farr.

The Sunflower Association met with Ruleville Baptist Church last week and elected Rev. W. A. Bell moderator. Bell knows how to handle them. Their reports were good and progress is being reported in all their churches. It was a joy to speak on Christian Education and represent the Baptist Record. Sunflower Association next year goes to one Sunday instead of two. This idea of one Sunday is meeting with approval all over the state in that it gives the people opportunity to go in large numbers for that one day. Whereas when it meets more than one day, the attendance is never so large, and I have noticed that the interest is not so good.—W. E. Farr.

The last monthly meeting for the year of Pike County Sunday School Association was held at Silver Springs on the third Sunday and was one of the best meetings of the year. One unique feature was that two Sunday schools in the association that have reached the Standard of Excellence had as many present at the convention as they have enrolled in their Sunday schools. The new officers elected were: S. S. Simmons, Superintendent; J. A. Terrell, Secretary-Treasurer; Group Leaders, E. C. Smith, Mrs. M. J. Gilbert, Mrs. J. H. Wilson, and Mr. E. T. Brewer. P. E. Cullom was elected chairman of the program committee. This organization is going to try its best to reach the Standard set up for a county Sunday School Convention.—P. E. Cullom.

There is general rejoicing that the man to whom the ransom money was paid after the Lindbergh baby was kidnapped, has been arrested. It is believed this will clear up the mystery which has baffled the police of several states for two and a half years. It seems that the man was arrested because of his having passed a gold note which was known to be in the ransom money. A filling station operator discovered it, and now it is funny to read that an officer in New York says, "What has been accomplished constitutes an outstanding example of the effectiveness of unified action and team-work as displayed by these departments." They will probably be saying that they knew who did it all the time.

With
more stu
College,
annual s
the next
Intelli
W. Besw
examina
by Miss
of the S
Yarboro
These a
U. Pres
ten the

Dean
of the f
and clas
Dr. L
Baptist
opening
Lawren
Dr. Cloy
of Tech
matics
Miss M
Newton
returnin
of two

A ne
Houston
Alice C
added t

The
greatly
the fac
lege, M
Mounta
from t
Mounta

Dr.
building
trained
might f
highest
zation.

Many
body. M
repres
girls, a

Blue
time h
states
in Miss
other s
in Miss
Mississi
Moth
second
of B. M

PIKE

Pike
splend
dent, M
the nev
the fift
copy of
church:

2:30-
2:40-
preside
3:10-
Dunn.
3:20-
3:30-
E. Cull
3:40-
3:50-
4:15-

What
retary?

BLUE MOUNTAIN

With an opening enrollment of about fifty more students than last session, Blue Mountain College, this morning, began its sixty-second annual session with other girls to enter during the next few days.

Intelligence tests were given by Prof. Geo. W. Beswick to 109 new students, and orientation examinations and training have been handled by Miss Lucy Carleton Wilds, Oxford, President of the Student Body, assisted by Miss Mary D. Yarborough, Jasper, Ala., Student Secretary. These and Miss Louise Leavell, Oxford, B. S. U. President, and Miss Yarborough have gotten the religious activities well under way.

Dean G. T. Buckley and the other members of the faculty have completed the registrations, and classes met for initial assignments Sept. 21.

Dr. L. Bracey Campbell, pastor of the First Baptist Church, Canton, Miss., delivered the opening address, following which President Lawrence T. Lowrey presented to the full house Dr. Clyde B. Crawley, Ph.D., California Institute of Technology, as the new Professor of Mathematics to succeed Miss Mabel Hutchins; and Miss Mary D. Yarborough, Jasper, Ala., M.A., Newton Theological Seminary, Boston, as the returning Student Secretary after an absence of two years for graduate work.

A new graduate nurse, Miss Gladys Baird, Houston, Miss., and a new college matron, Mrs. Alice Coleman, West Point, Miss., have been added to the collegiate staff.

The opening address by Dr. Campbell was greatly enjoyed by the big house, consisting of the faculty and students of Blue Mountain College, Mississippi Heights Academy, and Blue Mountain High School besides many people from the town and communities near Blue Mountain.

Dr. Campbell stressed the significance of building up strong bodies in which to house trained minds and through which noble hearts might function more efficiently in advancing the highest interests of Christian culture and civilization.

Many states are represented in the student body. Mississippi, of course, has the largest representation, followed by Tennessee with 34 girls, and two students are present from China.

Blue Mountain College annually for some time has been having more girls from other states than all of the denominational colleges in Mississippi combined and more girls from other states than all of the senior state colleges in Mississippi including the University of Mississippi.

Mother Berry, this morning, began her sixty-second consecutive session on the official staff of B. M. C.

David E. Guyton, C.

PIKE COUNTY B. T. U. CONVENTION TO MEET AT NAVILLA

Pike County B. T. U. Association has done splendid work this year under its efficient president, Mr. Donald Dunn of Summit. Officers for the new year will be elected at the meeting on the fifth Sunday afternoon. The following is a copy of the program to be rendered, at Navilla church:

2:30—Devotional, Prof. Wells.

2:40—Verbal reports from each director, president or leader.

3:10—Report of association for year, Donald Dunn.

3:20—Special music, Osyka church.

3:30—Suggested plans for the new year, P. E. Cullom, president 11th District.

3:40—Business. Election of officers, etc.

3:50—A Missionary Playlet.

4:15—Adjourn.

—P. E. Cullom.

What is the name of your State Mission Secretary? Have you prayed for him today?

TEN MINUTE SERMON

THE LIFE THAT JESUS GIVES

(G. C. Hodge, Biloxi)

Text: Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jno. 4:14.

Jesus here refers to a flowing well of water, and by means of this simple illustration teaches many things we need to know about the spirit and life which he gives:

I. It Will Endure. The spirit of life which Jesus gives will not be in the soul like a bucket of water which may in time be exhausted, but it will be like a well of water springing up into everlasting life, like an artesian well which flows on and on forever and cannot be exhausted. The one who receives the spirit of life, therefore, will never be in the same condition as before. The old thirst of the soul and the raging desire for peace which God alone can give will never return. Never again will the soul be depressed with the faintness of spirit which often comes in view of sins unforgiven. His condition will be changed permanently and his thirst will be quenched forever.

Some people change their manner of life, join the church and for a few months or years take an active interest in its work, then lose interest in the church, give up its work and return to their former lives of indifference and sin. Of all that may be said about such people there is one definite thing we may say and that is, they are not nor have they ever been partakers of the life that Jesus gives. Whatever it was they received when they joined the church, played out. It was not permanent. It was exhausted, and the people were left with their same old desires and thirst. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." What He gives is permanent. It doesn't play out.

II. It Will Be In The Believer. The spirit and life which Jesus gives is not something that can be worn around the neck like a necklace or about the body like a cloak. It is invisible and it remains inside the believer.

1. It cannot be left behind at any time. The one possessing it cannot leave it at church to be used only there on Sundays, but will take it home with him. He cannot leave it at home when he goes to work or to a social or on a vacation. Jesus said it would be "in him," and he can no more leave it behind than he can his shadow or his heart. If therefore a person has the spirit and life which Jesus gives at all he has it at all times whether he is in public or in private, at home or abroad, at work or at play.

2. It cannot be taken from him. His property may be taken from him, his child may be taken from his arms and even his liberty may be taken from him, but if he has the life which Jesus gives it cannot be taken from him because, as Jesus said, "it shall be in him."

III. It Will Fill The Believer's Life. It will not be in him merely like a well, a hole in the ground, though some people seem to think so. They seem to think that if they had the spirit of life which Jesus gives, their lives would be like a dry well, or a hole in the ground. In other words, they think their lives would be empty. Jesus didn't say that, nor do those who have the spirit of life find it to be so. Jesus said, "The water that I shall give him shall be in him a well of water." In other words, his life will not be like an empty well, or like a well with just a little water in the bottom, but like a well full of water. His life will be full, not of worldliness, sin and self, but of the spirit of life.

Intermittent springs flow only at intervals or at certain seasons of the year. They are, during the rest of the time, inactive, dead. Some people have a religion that is like that. It flows and leads them to be active and interested in the Lord's work only at intervals or at certain seasons, principally the revival season. They are, during the rest of the time, inactive and disinterested in the Lord's work. Whatever such people have is unlike that which Jesus gives. Jesus didn't say, "The water that I shall give him shall be in him an intermittent spring." No, no. He said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." It will flow constantly.

IV. It Will Satisfy The Believer and Make Him Independent. In this respect those who have the spirit of life differ from those who have it not. The lives of those who have it are like a flowing well. They have within them the source of spiritual life, strength, joy and peace. They are therefore not dependent on circumstances, surroundings, society, or anything outside of themselves for spiritual strength, joy or peace. They have something within them that satisfies and enables them to remain faithful to the Lord and His work and to be happy regardless of their conditions or surroundings.

Those who do not have within them the spirit of life are like a vessel, a receptacle, and they are dependent on someone or something outside themselves for strength, joy and peace. If therefore their circumstances and surroundings contribute to happiness and peace, they are peaceful and happy, but if their circumstances or surroundings are unfavorable they are unhappy. If their companions are Christians and take an active part in church work, they do likewise, but if their companions are worldly and have nothing to do with the church, they too forsake the church and do as their companions do. They are creatures of circumstances. They are like an empty vessel that may be filled at different times with different kinds of spirits. That is why they, when in Rome, do as the Romans do. That is why they are so restless. That is why they are forever running from this place to that and from this social to that trying to find someone or something to satisfy them. What they need to do is to drink of the water of life. They would then have within them the source of happiness, peace and joy. They would therefore no longer be dependent on circumstances, surroundings or society for happiness and peace. They would no longer be restless.

V. It Will Remain Fresh and Pure. A well of water may become stale, stagnant, contaminated. Jesus didn't say that the water he gave would be in the one accepting it merely a well of water, but a "well of water springing up into everlasting life." This suggests that the life which Jesus gives will never become dry, stale, stagnant or contaminated, but will forever remain as fresh and as pure as the water in an artesian well or in a live spring.

The life that has in it such a constant flow of living water will be like a garden which is forever breaking out with and producing all kinds of beautiful and useful things—all the fruit of the spirit and all the characteristics of the children of God. The life apart from Christ is like a basket which can receive the flowers and the fruit from the garden, but can produce neither.

VI. It Will Flood The Believer's Life. Those who have the spirit of life have within them something that is forever springing up and not only filling their lives, but at times overflowing (Continued on page 7)

Editorials

CLASS CONSCIOUSNESS IN THE CHURCH

Anything in our church life which tends to divide the membership, imperils if it does not actually destroy the spiritual unity of the body. There are governments which are built up by the recognition of existing classes. But a true democracy cannot recognize classes of any kind. And the tendency to recognize them or to deal with them as such jeopardizes the very existence of democracy. In the British parliament the House of Lords is a recognition of class divisions. The present government of Italy is based upon representation of various departments of industry, as far as there is any representative government. But the House of Lords is a dwindling force and the Italian method is an experiment which can hardly last.

The greatest danger to representative and democratic government in this country is the tendency of Congress and other government officials to lend an ear to various industrial groups, or so-called patriotic organizations, rather than to the interests of the entire geographical constituency which they are supposed to represent. We have "Wall Street" to reckon with. We have the Labor Unions to reckon with, and the American Legion. These are clamorous or subtle in their demands for legislation specially favoring them. Our people have not yet awakened to the danger of "blocs" whose whole purpose is to secure class legislation in their own interest rather than in the interest of the whole people.

But we are using this analogy of class consciousness in the state to illustrate the danger of class consciousness in our churches. We have divided our people into groups and sections for certain worthy purposes until we now have a stratified society in many congregations, each group interested in its own particular constituency and developing class spirit and class pride to the neglect of the whole body, the church. It is common to hear complaints of even Sunday school teachers who show no concern for the church service of worship. And whole groups of folks are "done" when their special meeting is over.

It is not intended here to criticize the grouping of certain ones for more effective service, or for training for service. This may be utilized to good advantage. But there is a grave danger in developing a class consciousness which will lead some to believe that their interests are distinct and different from others. The Bible is very clear and emphatic in its teaching that in Christ there is neither male nor female. And there is never in the Bible an intimation that people of different ages or different occupations have different spiritual interests or must be approached in a different way. John says, "I write unto you, fathers; I write unto you young men; I write unto you little children." But he has the same identical message for every one of them.

There are, or should be no classes in our churches. And no appeal ought to be made to any of them on the ground of their belonging to a special group or class. There is one Lord, one faith, one baptism, one God and Father of all who is over all and in all and through all. There is one body, one spirit, even as we were called in one hope of our calling. We are saved in the same way. We are all sanctified in the same way. We all have the same task to perform. The same Bible, the same truth, the same means of grace and of growth.

Just one symptom of the presence of class consciousness in our churches: It is not uncommon in seeking a pastor to say that he must be one whom the young people will follow. It would be just as foolish to say that he must be one whom the old people would follow. Jesus told Peter to "Feed my lambs," but he also said "Tend my sheep," and "Feed my sheep." John 21: 15-17. No element in a church ought to be neglected.

And no element ought to be led to feel that they are a selected group. To be class conscious is a state of mind that is injurious to the people who have become possessed of it. All people and all groups should function as members of the whole body and in the interest of the whole body. Self consciousness will prevent the proper functioning of the spirit. Improperly related groups in a church are like undigested and indigestible lumps in a man's stomach. They are painful and dangerous.

Almost every epistle of Paul speaks of oneness of the church body. We must keep the church uppermost in our thinking and affection. It is well for the whole congregation to sing,

I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hand.

I love thy kingdom Lord
The house of thine abode
The church our blest Redeemer saved
With His own precious blood.

A LIVING HOPE

(A meditation on I Peter 1:3-5)

We have tried to imagine ourselves in the condition Peter was when he wrote these words, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto salvation ready to be revealed in the last time."

The hope here referred to is plainly what we may expect in the next world. It is "in heaven"; it is "reserved", that is for the present kept back from us and yet for us. It is "incorruptible, undefiled and fadeth not away," that is it is not perishable and disappointing. It is the consummation of salvation, that is the deliverance of ourselves and the preservation of all that is good and worthy in this life. It is to be revealed in the last day. The fulfillment is a glorious revelation such as was pictured to John, and recorded for us in the last chapters of Revelation.

Immortality is the natural longing of the human heart. We do not want to go out like a candle. At times it is a weak and flickering hope. Sometimes almost a fear. Again it flares into brightness. Sometimes the hope is overshadowed by material and temporal things that crowd around us and almost smother the thought of another world. Sometimes the passing of worldly interests leaves us with a greater concern about the things which must come hereafter. With the passing of the years, and the certainty that the world is passing away our interest in another world becomes more intense. All of us know this world cannot last. Our life is as a vapor. To what are we looking forward?

Is it possible to look forward to the next world with hopefulness, with expectation of a fuller life and greater joy? Do we lift up our heads and greet the coming world with gladness? Is it to be a better world? Would we like to exchange this life for it? Can we say that to die is gain? Is the future a glad anticipation? Can we go forward full of hope and confidence?

Peter was a fisherman. His best friends were fishermen. But some day the nets must be laid aside. Some day the plow is put under the shed and the plowman goes the way of all the world. Some day the business that meant a living to us is left and we go forth to test a new world. So it has been down the ages. How do men meet the coming day, the next world? Myriads of them have gone without hope. But one day there comes into Peter's life a young rabbi who bade him follow Him. He began then to live in a new world. Another life began which was to

have no end, but go on expanding forever and ever. He made life different. All things were made over. Life took on a new meaning. And Peter committed himself to this new venture. It was a new world. And it seemed to open the door to the endless world with new interests.

But with the crucifixion and death of Jesus it came to an abrupt and violent end. Everything perished. All that had been awakened in Peter and his companions died in disappointment. They apparently had been misled and were now disillusioned. It was the day of darkness, when hope perished. They were stunned and all life was blasted and black. Nothing seemed to remain for them but to turn back to the old life. "I go a fishing!" "We will go too." But the glorious day came back. After a night of toil and disappointment Jesus appeared to them, the Risen Lord. He shows himself alive by many infallible proofs. "Blessed be the God and Father of our Lord Jesus Christ who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead!"

The night is gone. This is a living hope. He is alive forevermore. Death hath no more dominion over Him. He was dead but is alive forevermore. He hath the keys of death and of hades. He has conquered death. He has abolished death, and brought to naught him that had the power of death and delivered all them who through fear of death were all their life-time subject to bondage.

If Jesus rose from the dead there is another world. And He has told us the nature of it and how to prepare for it and to reach it in safety. If Jesus rose from the dead he is the faithful and true witness. He knows what He is talking about. He is the Son of God and the Savior of men. He forever blots out the uncertainty about the future. He forever removes the anger of God. His words are true when He says "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also. And whither I go ye know the way. I am the way the truth and the life."

We may accept His assurance and His challenge spoken after His resurrection. To him that overcometh will I give to sit with me on my throne, even as I overcame and am set down with the Father on His throne. The future is as sure as the gospel is true. And the truth of the gospel is demonstrated by the resurrection of Jesus Christ from the dead. It made a new man out of Simon Peter. And it will do the same for us.

Rev. W. E. Hellen, pastor of West Laurel Church, is publicity man for the Convention which is to meet in Laurel in November.

We received a church bulletin this week announcing a pulpit supply, to whose name the following titles were appended: A.B., A.M., Ph. D., Th.M., Th.D., D.D. Before we finished the line we could hear the "Katy-D-ds."

Dr. J. W. Mayfield of First Church McComb, helped Pastor J. F. Brock in a good meeting at Moss Point last week. A report in the midst of the meeting said interest was growing, congregations fair night and day, and the Spirit of the Lord manifestly present; outlook fine.

"How To Win To Christ" is just published by the Sunday School Board of Nashville. It is written by Dr. P. E. Burroughs whose interest in church administration and evangelistic work are well known. It is intended for individual and class use. The purpose is first definitely stated, the nature of the work to be undertaken, the questions and difficulties we will meet, and how to meet them. The Sunday school is shown to be an agency in winning souls. The Bible is shown to be a soul winning book. This volume will help to better equip all our people for the most needed and most important work in the world. Price 60c for cloth bound or 40c for paper bound. Get it from the Baptist Book Store.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

RUNNING AHEAD

September receipts to date are about 40% ahead of September of last year. If our people could gin and sell their cotton, our receipts for religious work should be doubled by the last of the month. The present circulation of money in the State should increase considerably our contributions, even before cotton is sold. Let us begin now and double the contributions before our State Convention meets.

MISSISSIPPI COLLEGE COMING STRONG

To date the following members of the faculty and officers of Mississippi College are contributors to our Debt Campaign:

Dr. Murray Latimer
Dr. M. O. Patterson
Prof. J. R. Hitt
Dr. A. E. Wood
Dr. D. M. Nelson
Dr. W. H. Sumrall
Prof. S. L. Robinson
Dr. G. M. Rogers
Dr. W. O. Sadler
Dr. A. A. Kitchings
Prof. Chester Swor
Prof. T. T. Hamilton
Prof. G. H. Mackie
Mrs. J. A. Rowan
Mrs. C. C. Johnson
Mrs. M. M. Gray
Mr. Richard Albritton
The Registrar-Secretary
Dr. W. F. Taylor

We are expecting the number to be 100% right soon; also there is a promise of a splendid report from the other two colleges on or before the last of this month. The faculties in our schools are setting a splendid example for the Baptists of the State. We have heard of only one complaint against publishing the names of the donors in our denominational paper. That came from one who has not contributed. It is not the amount that counts so much, but the spirit of willingness. Furthermore, our secular papers carry every day the evils done by criminals. We should have the privilege of publishing in our religious papers the good deeds done and the names of those who do them.

MERIDIAN CHURCHES COOPERATING

The fourth Sunday in October is the day set for putting on the Debt Campaign in Meridian churches. We are expecting to have all of the College Presidents appear in as many churches as can be reached, and make statements to the congregations concerning their respective colleges. Others will present the Debt Campaign and take the offerings. There is a responsive chord when good people hear the facts concerning our work.

EXECUTIVE COMMITTEE MET

The Executive Committee of the Baptist State Convention Board met September 26th in the office of the Corresponding Secretary. A report of the business status of the work of the Convention Board was given and plans for the remainder of the Convention year discussed and adopted.

A FAILURE?

The pastor of one of our best churches stated that one of his members returned from Jackson stating that it had been reported by a Jackson citizen that the Debt Paying Campaign was a failure. This person is now planning to raise \$100.00, or one one-thousandth of the amount

needed. You may be well assured that the person reporting the Campaign to be a failure was not a contributor. People who contribute do not talk that way.

There are many individuals who have not failed. More than fifty have given \$100.00 or more. Approximately \$12,000.00 has been contributed and subscribed. Those who have contributed have not failed, and if only 50% of our people would do so well as these have done, more than the \$100,000.00 would be in hand. It is not a time to hide out when your brethren are under a load. This Campaign is testing our constituency. Last Sunday morning in the Oxford church after the Campaign had been presented, there were nineteen contributors. The pastor was most cordial and most helpful. A good layman said recently that wherever the pastors put their shoulders to the wheel after the message has been delivered, that good results follow.

But the Campaign is not over. About three of the best months of the year remain. In so far as is humanly possible every Baptist member in the State will be given an opportunity to hear about the Campaign, and will have the opportunity to contribute. If there is any failure, it will not be the Campaign, but it will be the failure of those individuals who do not contribute. It is a time for our membership to show Christian manhood and womanhood. We have 236,000 members in the State. We are seeking \$100,000.00. Surely there are 1,000 in this 236,000 who can give \$100.00 each. If the individual cannot reach the \$100.00 mark, he can show a willingness by contributing what he can. Paul says that a man is credited in the sight of the Lord in proportion to his willingness. There must first be a willing mind.

There were those who said a year ago that we would fail last year, but last year's bonds and interest have been paid. There was paid also of 1932 obligations practically \$30,000.00. Those who received pay for their bonds and the interest did not count it a failure. We have \$5,000.00 for bonds which mature this year, more than \$5,000.00 in subscriptions besides, and then some cash. It is not the belief of the writer that we are going to fail to pay the maturing bonds and interest of this year. He said to a layman, a State official, some time ago, who said that the writer would never see these debts paid, "If you will come across with \$500.00, then you will begin to talk differently and the debts will be paid." Those who help, talk victory, they talk success. "By thy words thou shalt be judged." A person usually preaches what he continues to practice.

MAKING PROGRESS?

To silence those who complain that we are going backward and to encourage those who make it possible for us to go forward, we give the following figures showing amounts contributed for the support of our work during the tenure of State Mission Secretaries, giving first the name of the Secretary, next the years of service, next the total amount of money handled during his term and next the average amount handled per year.

Secretary	Years Served	Money Handled	Average Per Year
T. J. Walne.....	1874-1883	\$ 60,879.48	\$ 6,087.95
Lewis Ball	1883-1885	25,482.84	12,741.42
J. B. Gambrel.....	1885-1887	38,174.99	12,724.99
John T. Christian.....	1888-1893	239,051.93	47,810.38
A. V. Rowe.....	1893-1913	1,248,285.30	59,442.15
J. B. Lawrence.....	1914-1920	1,493,672.64	213,382.47
R. B. Gunter.....	1921-1934	5,039,243.98	387,634.15

ADDITIONAL CONTRIBUTORS TO DEBT CAMPAIGN

Silver Creek Church, Lawrence Co.....	\$ 88.00
Mrs. Eunice Ford, Gloster, Miss.....	5.00
Seminary Church, Covington Co.....	15.50
Navilla Church, Pike Co.....	15.00
Clinton Church, Hinds Co.....	6.00
Bowlin Church, Kosciusko.....	2.00
Newton Church, Newton Co.....	2.00
Silver Creek Church, Pike Co.....	8.81

Eupora, W. M. S., Zion.....	5.00
Walthall, W. M. S., Zion	3.50
Morton Church, Scott Co.....	10.00
Prentiss Church, Jeff Davis Co.....	80.50
Monticello Church, Lawrence Co.....	16.00
Bethany Church, Jeff Davis Co.....	3.00
Natchez First Church, Franklin Co.....	26.00
Lone Pine Church, Madison Co.....	2.00
Fannin Church, Rankin Co.....	70.70
Mrs. B. M. Stubblefield, Jackson, Miss.....	5.00
Rev. S. E. McAdory, Union, Miss.....	2.00
Sandersville Church, Jones Co.....	2.00
College Hill Church, Calhoun Co.....	10.00

REPORT FROM WOMAN'S COLLEGE

Brother J. E. Byrd reports that all the members of the Mississippi Woman's College faculty and all the white employees of the college have pledged to the State Debt Campaign. Mr. W. E. Holcomb, President of the College, pledges \$100.00.

The Foreign Mission Board in Richmond has received from the Argentine Baptist Mission resolutions expressing their love and appreciation of the work of Dr. T. B. Ray who devoted his mature years to the work of the Board.

Dispatches from Berlin this week tell of the installation of Mueller as Reichsbishop, as head of the united Protestants of Germany. The same dispatches tell of the protest of 7,000 pastors and 6,000,000 members against Natsizing the church.

Boston reports a 75 per cent increase of drunkenness among women since the repeal of the Eighteenth Amendment. We were promised that the saloon would not come back. Already there are four times as many places where liquor is sold as in pre-prohibition days.

The following is from the Neshoba (County) Democrat: "Friends of Rev. D. A. McCall will be pleased to learn that he is rapidly improving after an operation for appendicitis in the Baptist Hospital at Memphis." Trust he has recovered.

From Deland, Fla., H. C. Garwood, Secretary, announces that "a splendid program has been arranged for the annual meeting of the Association of Southern Baptist Teachers of Bible and Religious Education to be held in Memphis, Tenn., Oct. 25. The Southern Baptist Educational Association and the Baptist Student Union will meet in Memphis Oct. 26-27.

Dr. F. G. Dunning, Director of Young People's work in the British Isles, will be in this country for several engagements beginning in Louisville in October. His itinerary is directed by Secretary Fr. H. Leavell. He promoted the World Conference of Baptist Youth which met in Czecho-Slovakia in 1931, and was chairman of the Young People's Committee of the Baptist World Alliance this year. He has the Ph. D. degree from Oxford University.

"From A Diary" is an interesting little volume by F. W. Barrett of Springfield, Ohio. It is primarily of interest to his own family connection, but others will find it quite readable. It is the sort of book that in the nature of things will not have a wide circulation, but ought to stimulate others to produce similar records. It has human and personal interest and reveals many interesting characteristics of his times. The author is genuinely devout, a wholesome Christian. The price is \$1.00.

TAKE NOTICE, PASTORS!!

Any pastor in the State who wishes to guide his people in studying one of the books in the new training course for Sunday school workers may have a copy of the book free if he will select the book which he desires to take and write to me for the same. Through the courtesy of the Sunday School Board I will be glad to give any pastor the book which he may desire in order that he may be able to teach his people. Address me c/o Baptist Building, Jackson, Miss., when you write for this book.

—J. E. Byrd.

ENOCH—GOD'S COMRADE

E. K. Cox, D. D.

—o—

There are just four verses in the Bible about Enoch, and yet they have made his name immortal. He has come down to us as the man who walked with God in the awful days when the world was slipping away from God, and just walked on until God took him to be with Him all the time.

Enoch lived the gloom when the race was hastening toward the dread doom of the deluge. Sin was covering the earth like a midnight pall hiding the face of God, all flesh was becoming corrupted, and the violence that soon covered the world was growing apace.

It is refreshing to read that in such a day there was a man who kept fellowship with God, full and complete. No man in the divine record has a more beautiful encomium than the Holy Spirit passed upon the man who lived amid the thickening shadows.

We find that his walking with God began when he was sixty-five years of age, and we wonder at first why it should begin at that particular time. The wonder ceases when we read that he was that age when a son came to bless his home. When Enoch looked into the face of his first born the world changed for him. He knew the sort of world his boy must live in, and he knew that it would take all the good influences possible to keep his little son in that evil day. So Enoch took stock, he looked about to see what sort of man he was, and what kind of man his boy would be if he were like his father. I think he said: "I have brought an immortal life into the world, and for that life I am responsible, I must be a good man." Somewhere alone with God things were settled and Enoch became God's man. You may know a man by the company he keeps, and we know Enoch when we read that he "walked with God." What a phrase! Walked with God! Walking is a mighty common thing, it belongs to plodding every day life, and this means that in the affairs of ordinary life Enoch and God were together. Not only the high hours of his life, but the simple things of every day life were spent with God. When Enoch went to the field about his daily labor God was there; when he came in at noon God was alongside. When the shades of evening mantled the earth God and Enoch talked things over, and through the darkness of the night the God who never sleeps was by the side of his bed. When Enoch opened his eyes in the morning he saw the face and heard the voice of God. It was not a false, flimsy, flabby sort of piety that Enoch had, but his life was made clean, beautiful and sacred by the constant presence of Him who is the embodiment of all that is pure and holy.

We do not know much of the worship of those days, but in all ages men and women who loved God have met to worship Him, and we may be sure that Enoch was there. His religion did not begin when he went into the place of worship neither did it cease when he went out. He did not go to worship to meet God, God was with him, but he went for the holy fellowship of working with and worshipping in a communion of the faithful. The folk all had confidence in Enoch, though some of them said he was too strait-laced. You know when a man's life stands the test of the presence of God he is not going to be popular among some people. The best man in the community is not always by any means the most popular. Jesus was not very long a popular preacher. Just so long as he fed the crowd they wanted to make Him king, but when He set forth the truth of a spiritual religion that broke with the world they left Him as men flee from a pestilence. So we may not think of Enoch as a popular man, but as the man who in a dark day dared to be out and out for God. The reign of lust and cruelty was under way that caused God in holy determination to wipe the slate of earth clean for a new start. Enoch had settled some things, it is a wonderful

achievement to be able to settle the real affairs of life. The man who walks with God must walk straight, there is no road of wide latitude for him, and only the latitudinarians are good company for the ease-loving, pleasure-seeking crowd. A lot of the trouble in this world comes from people who know the right as well as anyone, but they love the favor of the rabble too much to displease anybody. Enoch had to walk right across many of the customs and social usages of his time, the world was on the downgrade and the man who chose to walk with God must walk alone, almost, so far as men were concerned. Walking with God was not easy for Enoch, it is not easy now, and never will be in a world filled with sin and evil.

"Enoch walked with God," that means he went God's way, for God does not change. It meant that he went all the way with God, he just cut loose from the world and gave the reins of his life to God. It was a path that was always right and never turned to the left. We cannot choose our path and walk with God, He must do the choosing, not part of the time, but all the time. "In all thy ways acknowledge Him and He shall direct thy paths," said the writer of Proverbs. All such things are not so easy as they sound, it takes iron in the blood to walk like Enoch. To withstand the sneers and inuendos of a degenerate world demands the stuff of a real man. Being good in the truest sense is manful testing work, and a lot of folk are too weak of fiber to be good. Anybody can run with the gang and frolic in the devil's playground, but the man who can say no to the lusty calls of the flesh and the siren voice of pleasure must have the moral muscle of a spiritual athlete. Enoch was no sissy or weakling, he was a man of decision, who could choose for himself and leaving the crowd walk in the way that God blazed out.

Enoch might have been lonely on the human side sometimes, but what company he had, and a man is mightily shaped by the company he keeps. A man doesn't learn sobriety about a saloon, nor develop honesty in a gambling hell. He walked with God; now that does not mean that Enoch was all the time conscious of God's presence, for God sometimes lets His best struggle in the dark that they may learn to walk by faith. Sometimes He hides himself from us, even while He is with us and His power about us. It was so oftentimes with Enoch, but he just kept walking in the way that he knew God was going. That is the great art of walking with God, go His way. God is going in the way of holiness, in the paths of love, mercy and justice, and He dwells, "With him that is of a humble and contrite spirit," and such will see His face.

We learn from Enoch that one can walk with God under any circumstances and against all opposition. The world has not known a darker day than that in which Enoch lived with shining face and spotless life. All the currents of the world about him were away from God and righteousness, all around him were the temptations of the worst era the world has known; every pull of the flesh, the clamor of the crowd, the appeal of ambition, the call of every selfish interest, yet he turned his face toward the heights and walked and talked with the King.

When we are tempted to repine and say the way is hard and that it is not possible to live the Christ life in our day, let us look at this sturdy saint, without a Bible, a church, or a prophet-friend, trudging on the Godward-way, walking clear through, unfalteringly, to the end. Jude tells us that Enoch was a prophet, that he looked down the long intervening ages and saw the time when the King and His saints would come in triumph. A man who walks with God gets the long look, and centuries and millenniums don't mean much when they come in the promises of God.

This life had a wonderful ending; a life like his doesn't have to change its course, the direction is the same for time and eternity. He was walking in the way of life so death miss-

ed Enoch; death is not found on that road. One day Enoch just disappeared from among men, there was no death, no funeral, no burial, but Enoch was gone. He walked out with God one day and never came back, and people who knew him best said God had taken him. The Bible says, "He was not for God took him." He was not where men looked for him, he was not in his home, he was not in his place of business, he was not in the place of worship, "God took him." Enoch was ripe for heaven, and he did not have to wait for death to take him by way of the grave. He just walked on with God, and God said, "Enoch we are going home," and I think Enoch said, "All right Lord I have been wanting to be with Thee for a long time, this old world is getting worse and I am tired of its sin and evil, I am ready." And the Lord and Enoch just walked on talking and he was in heaven almost before he knew it. Where was Enoch? He was where all men who walk with God go. We know some people have gone to heaven because they left earth headed that way, and directions don't change on the other side. If you want to know if one went to heaven find out which way he had been going, and what direction he was headed when seen last. Enoch did not have any death-bed repenting to do, he did not have to change his way when the shadows began to fall. He just walked on beside the Lord and their walk ended inside the gates of pearl.

I think that Enoch was glad to go, the world was getting worse, it would soon be rotten ripe for the doom of the deluge. His soul was weary of the sins of those mighty sinners who delighted in all sorts of vileness, and Enoch got homesick for heaven. God said, "Come Enoch I am going to drown out that old world one of these days, and I will save you from the dark days that are coming." Just what it means to be translated no one knows, the Bible does not explain some things, it simply tells us that they did not, "see death." Enoch did not face what the race has tasted from the beginning, but it is best not to be wise above what is written. How it happened and what changes took place we do not know, but Enoch must have made marvelous attainments in saint-hood to have this wonderful privilege. He may have gone home as Elijah did escorted by heavenly chariots of flaming light, or there may have been no unusual manifestations, this we know, God took him and he did not pass through the gloomy valley of shadows. Enoch stands like a lighthouse of holy character in the darkness of those days when sin was rampant in the earth.

If one could so live in such a time, ought not we who have a Bible, the knowledge of the Christ who came, with long years of Christian history, to do better than we do. Enoch stands as a rebuke to every man who pleads the times in which he lives and the temptations which beset his path as an excuse for sorry living. Can not the same God give victory to other men as He gave to Enoch? It is a joy to look back across the long intervening centuries and see this crystal character standing in its beauty and strength testifying to the power of God to give triumph over the worst environment and most testing temptations. God has His witnesses in every age, but there is something of peculiar wonder and beauty in this life which sheds its radiance across the awful cataclysm of the flood, down by the law and the prophets and still stands in the Christian era as a paragon of what the grace of God can do for a human soul.

We shall see Enoch one of these days, and hear him tell of the dim days when he walked with God against the currents of the age, and how one day he just walked on into the glory that shall be revealed in us.

Sublime character of the misty past, grand old man of the pre-deluvian days; God's mighty prophet who kept the faith and walked in holiness in the midst of corruption and went home with a shout unscratched by the sting of death. Let us catch some of the glory that beams

from th
courage
pass int
of light.
Gloste

Follow
by the

The
the ch
Christ
promise
his Spir
plain to

They
dom of
and His
the chu
purpose
His pec

They
interfer
right of
with th
or limit
as reve
that an
ligion
church

The
the red
ment of
plish th

The
religiou
and wo
and to

They
above
fare al

Have
visited
work?

The
relief i
hospita
Mission

Sept
Souther
opportu
his own

A lo
the bo
in whic
ye into

them.
lives of

VII.
of His
Saviour
on any
group
joining
sacram
at any
amount
kind of
that I
springi
at all
gift fro
repent
their
therefo
for eve
The Bi
"The S
him th
is athi
take of

from this life athwart the ages and get fresh courage from this shining face as we watch it pass into the clouds that veil the abiding place of light.

Gloster, Miss.

CHURCH AND STATE

Following is the declaration on this subject by the Baptist World Alliance in Berlin:

The members of this Congress believe that the church is the company of the people of Christ with the Lord himself, according to his promise, in the midst of them, and that he, by his Spirit, guides them into all truth and makes plain to them the will of God for them.

They hold that any interference with the freedom of the church is an intrusion between God and His people and that to limit the liberty of the church is to hinder the working out of God's purpose of redemption for mankind through His people.

They therefore deny the right of the state to interfere in matters of religion, and equally the right of any church to enter into such relations with the state as may compromise its witness or limit its freedom to follow the will of Christ as revealed to its members, and they believe that any system of state establishment of religion tends rather to the secularizing of the church than to the spiritualizing of the state.

The church is God's appointed instrument for the redemption of the world and any infringement of its freedom limits its power to accomplish this task.

The members of this Congress claim for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the truth as it is revealed to them.

They further declare their conviction that the above principles tend to promote the true welfare alike of the church and of the state.

Have you, or your Sunday school class, ever visited one single phase of your State Mission work?

The sick find Christian comfort and medical relief in our State Baptist Hospitals. And these hospitals are Christian projects of our State Mission Boards.

September is the special month when every Southern Baptist everywhere can have a special opportunity for making a special, extra gift to his own state missionary work.

A love-offering for the Master's work within the boundaries of your own State is one way in which you can answer the Master's call, "Go ye into all the world."

(Continued from page 3)

them. The overflow blesses and enriches the lives of others.

VII. It Will Be Given To Anyone Who Repents of His Sins and Accepts Christ Jesus As His Saviour, Lord and Master. It cannot be bestowed on anyone by any individual, church or other group or organization. It cannot be obtained by joining a church and partaking of its ordinances, sacraments and services. It cannot be purchased at any price. It cannot be won by any kind or amount of service. It cannot be merited by any kind of life or sacrifice. Jesus said, "The water that I give shall be in him a well of water springing up into everlasting life." If received at all therefore it must be received as a free gift from Jesus personally. He gives it to all who repent of their sins, love Him and trust Him as their Saviour, but He gives it to no others, therefore no others can have it. He has enough for every man, woman and child in the world. The Bible closes with a world-wide invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

THE RELIGIOUS SITUATION IN RUSSIA And Some Practical Issues For The Western Churches of our Communion

(Delivered at World Alliance by Rev. F. Flulbrandt, Germany.)

Our task is principally to sketch the religious position of Russia in the past and in the present, and to indicate some practical consequences for the Western peoples.

A veritable whirlwind of suffering, tears and death is represented by the spiritual conflict in the Eastern section of our continent. Nothing like it has been seen in the history of Europe.

The issue of this struggle will decide the mental and spiritual fate not only of Russia, but of Western civilization in general. None have realized this more clearly than the National Socialists of Germany, and no one has more passionately and effectively opposed this flood of unbelief than Adolf Hitler with the Brown Shirts.

The two powers struggling with one another were not born on Russian soil. Christianity came in from Byzantium. The Orthodox church slumbered almost a millenium until, about 100 years ago, new vital energy streamed upon it from the West.

Bolshevism is, however, a child that has grown up on German soil. German philosophers such as Marx, Feuerbach, Buchner, Haeckel, and such German theologians as Dr. D. F. Strauss, Bauer, Drews, etc., have shaped the weapons of the present-day warfare in the East. This fact determines the method of treating our subject, since we must understand this movement in its historical origin and its present position.

Three factors play a part in the spiritual struggle in Russia: the Orthodox Church, the Evangelical Communities which have flourished greatly during the last century, and Bolshevism.

The history of the Orthodox Church begins with 989 A. D. Vladimir, of Kieff, had feated the Byzantine Emperor, and as the price of victory demanded the hand of the Byzantine Princess Anna. This was granted under the condition that he should become a Christian. Thus from its very beginnings the Orthodox Church of Russia was fatefully bound to the State. This connection endured until the Bolsheviks separated Church and State in 1918.

A further point of fateful significance is that the introduction of Christianity into Russia came through a church which already has lost its energy. That is easily understood. The Prince commanded; the people by thousands streamed to the Dnieper for baptism. Every free condition for accepting the new faith was missing. The whole was an external act of State, with a religious coloring imported from Byzantium. The majority of the higher clergy in Russia till the days of the Tartar rule remained Byzantine.

At the beginning of the thirteenth century the Tartars invaded Russia, and for 200 years their yoke was endured by the Russian people. This was shaken off under Ivan III in 1480. Its traces remain, and the forms of government in Russia had become Asiatic—a peculiarity that in spite of all novelties attach to Bolshevism.

Undoubtedly, during the Tartar rule, the church rendered the high service of holding together the people. She endured much genuine and honorable martyrdom. She shaped, by the firm ties which held her members together, a foundation for unity after the expulsion of the Tartars. At the same time, however, she came into continuously closer dependence upon the Tzar. In 1589 the Metropolitan Hiob was elevated to the rank of Patriarch. Rome and Byzantium lose their influence more and more, and Moscow becomes the Holy City.

The sharpest shock to the church after the Tartar oppression was the movement of the Raskolniki. Greek had long ago ceased to be the language of the church. Instead came in the Old Slavonic, but the translators had been ignorant monks, and errors of translation were

consequently perpetrated in the liturgy. The learned Patriarch Nikon (1652-1662), in order to mend matters, called in 1654 a council, and had the church books revised. The new text aroused great excitement. The believers were split into Old Believers and Orthodox. The Old Believers received the name of Raskolniki from their leader. In 1667 a council condemned and excommunicated Raskol and his followers. Nevertheless, the church did not succeed in overcoming them; they still counted two millions at the end of the last century. Not until 1928 was the separation ended. Under the pressure of atheistic attacks the groups approached one another, and after a solemn council the administrator of the Patriarchate of Moscow lifted the ban from the Raskolniki.

The last remnant of external freedom was lost by the Orthodox Church under Peter the Great, who instead of appointing a Patriarch set up in 1721 the Holy Synod. He is said to have smitten his breast and asserted, "Here is your Patriarch."

The Holy Synod was dissolved in 1917. The fall of the Tzar, and the breaking of the fellowship of Church and State connected with it, signified the second great catastrophe for Orthodoxy in Russia.

The religious life of the Russian people early manifested itself in all sorts of sects. The church exercised influence by the splendor of its ceremonies, and the artistic beauty of its services; for seeking souls it had nothing to offer, so that the children of the church must needs go their own often childish ways.

Sectarianism of an incredible range arose, and efforts were made by the use of secular means such as imprisonment and exile to suppress these explosions of the religious spirit.

A great and decisive significance attaches to the Evangelical movements which came to Russia from Western Protestantism. Ivan the Terrible called artisans from Western lands to Russia and settled them near Moscow. These were largely Lutheran, and laid the foundation of the Lutheran Church in Russia. These immigrants were permitted to build churches and to live according to their faith. Nevertheless, no ecclesiastical unification of the congregations was at first permitted. Only under Peter the Great did the formation of an Evangelical Church become possible.

This Lutheran Church was greatly strengthened when the Baltic provinces came to Russia, but unfortunately it had practically no missionary activity among the Russian people.

This may have been in part due to the fact that the Germans were often hated by the Russians, and in turn hated those who seemed mere barbarians. Shrinking from conflict with the Orthodox Church and the State was another factor. The Lutheran Church must be held seriously blameworthy, for it owed the Gospel to its neighbors, and the failure to offer it contributed later to the rapid bolshevization of the people.

Another factor appears with a new stream of immigrants at the beginning of the last century. This was definitely of a religious character, pietists who settled in Ukraina and the Crimea. They left their native land because their own government was acting repressively towards the pietistic awakening. Through these immigrants came new religious life into the villages of the South-Russian colonies. At the opening of the nineteenth century a great awakening begins there. One of the well-known preachers of that time was Pastor Bohnekaemper. Russian agricultural workers ask if they may take part in these meetings. This is allowed. Bohnekaemper was certainly not aware that this simple request and its answer had laid the foundation of a great Russian reformation. For the first time the Gospel in its original simplicity, springing from the New Testament, finds a way to the Russians. The revival spreads round about upon the Russian people. Russian preachers appeared, for where the Russian soul

(Continued on page 10)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

28—FRIDAY

For Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China, and for Bryson Tipton, Margaret Fund student.

My lovingkindness shall not depart from thee.—Isa. 54:10.

29—SATURDAY

For Miss Ruth Kersey, nurse, Ogbomoso, Nigeria.

Holy Father, keep them in Thy name.

—John 17:11.

30—SUNDAY

For European Baptists.

In all thy ways acknowledge Him.—Prov. 3:6.

1—MONDAY

Pray for Mrs. B. L. Lockett (on furlough), evangelistic work, Ogbomosco, Nigeria.

I will be with him in trouble.—Psa. 91:15.

2—TUESDAY

For Rev. and Mrs. W. D. King (on furlough), evangelistic work, Canton, China.

There is no want to them that fear Him.—Psa. 34:9.

3—WEDNESDAY

For editors of Home and Foreign Fields.

The firm foundation of God standeth.

—II. Tim. 2:19.

4—THURSDAY

For Rev. and Mrs. A. B. Christie, evangelistic work, Campos, Brazil.

I waited patiently for Jehovah.—Psa. 60:1.

—o—
Already we have heard many favorable reports concerning the State Mission Season of Prayer. We trust that it has been a time when earnest prayers were offered, much information gained concerning our State work and resolutions made to render better, loving service for our Master in the future.

If you have not observed the State Season of prayer we hope that you will yet, and also that you will glean well before you send your offering to Dr. Gunter.

I have had the opportunity of visiting many needy mission fields in the State this year and in each place I found women and children desirous of missionary organizations and information. So many of them have expressed their gratitude that they have found an avenue in which they can do something to advance God's Kingdom work.

At our Headquarters it is our desire to reach all of those places in the remotest districts and render any service that we can in organizing Missionary Societies or in helping in any way that can make our people and State to be more missionary.

We are grateful for the contributions of the past that have made State Mission work possible. Now we are happy to report 809 W. M. S.'s and 1,363 Young People's Auxiliaries.

God has been good to us as we have tried to labor for Him and with Him this year and in the closing months of the year may we "Gather up—that nothing be lost."

—Evie Landrum.

—o—
MONTHLY MISSIONARY TOPICS FOR 1935
Theme: "The Christian Conquest" or "The Banner of the Cross."

January: THE BANNER OF THE CROSS IN THE LAND OF OUR LORD. The awakening in Palestine; the fulfillment of prophecy; Southern Baptist work; work of Protestant denominations in the Holy Land.

February: LIFTING THE BANNER IN OUR

YOUNG PEOPLE'S COLUMN

Intermediate

G. A.

House Party

October 12-14

Friday Night--Sunday Noon

—o—

The G. M. & N. Railroad has given us special rates of \$1.00 round trip for 100 miles or less; \$2.00 for 200; \$3.00 for 300. The special trains will be leaving Jackson at 8:30 A. M. and Laurel at 8:45 A. M. on Friday, October 12th. There will be an adult chaperone on the train.

—o—

Cost at Blue Mountain:

\$1.75 for each girl. One counselor entertained free with 6 girls.

—o—

Miss Kathleen Mallory will be our main speaker. There will be many others helping on the program.

—o—

PLEASE NOTE:

All Maidens, Princesses, and Ladies in Waiting bring a white dress for the Queen's Coronation Service.

Queens, Queen with a Scepter, Queen Regent, bring evening dresses.

—o—

Send names of girls and counselors planning to attend to:

Miss Clara Etta Berry,
Blue Mountain, Miss.
Not later than October 10th.

OWN LAND. What statistics show as to the progress of Christianity in America; the debts and deficits our mission boards face; how we may change the present situation through prayer and the power of the Holy Spirit; our need—a more vital Christianity.

March: LIFTING THE BANNER THROUGH OUR CHRISTIAN COLLEGES. The place of the Christian college in American life; some distinctive contributions of Christian Education; Luther Rice contribution to Christian colleges; the record of a century; the Christian college in the orient.

April: THE BANNER OF THE CROSS IN MEDIEVAL AND MODERN EUROPE. How the Gospel came to Europe; the conversion of Constantine; Roman Catholicism; the gospel in modern Europe; enemies of the cross; maintaining right international relations.

May: LIFTING THE BANNER THROUGH A MINISTRY OF HEALING. Our hospitals on mission fields; hospitals in Southern Baptist territory; some notable names in our medical work; the story of Grace McBride.

June: LIFTING THE BANNER IN THE LAND OF THE SOUTHERN CROSS. Making our international relationships Christian; the spiritual awakening in South America; the unreached territory—the neglected Indian; triumphs of the Gospel in Latin America.

July: THE CHALLENGE OF MODERN CONDITIONS TO UPLIFT THE BANNER OF THE CROSS IN AFRICA. The changing order in Africa presents a challenge to Protestant Christianity; the old Africa has passed away—no longer a land of mystery and isolation; new industrial conditions bring new problems—a new colonial empire in the Congo; our own field in Nigeria;—failing to meet our opportunity—our missionary forces and equipment; the menace of Roman Catholicism and Mohammedanism.

August: LIFTING THE BANNER IN THE LAND OF THE RISING SUN. Progress of Christianity in recent years; what the Kingdom of God Movement has meant; the challenge presented by the fact that there is but one Christian to every 260 people in Japan; the unreached rural sections; our own Japanese work; international relations with Japan.

September: UPLIFTING THE BANNER THROUGH STEWARDSHIP. The need of making Christian ideals real; every Christian a Steward of Personality—Talents—Influence—Time—Opportunity and Gifts; our obligation as a child of God; the rewards of stewardship—joy and blessing.

October: YOUTH UPLIFTING THE BANNER. Our responsibility for the youth of tomorrow; the sufficiency of Jesus Christ for the youth of today; some things achieved by our W. M. U. Young People's organizations; "Today's Youth and Tomorrow's World (High)," "We know that only Jesus Christ can change tomorrow's world, but we know also that even He can not do it without today's youth" (Mack); A heroine of the thirties—Henrietta Hall Shuck.

November: THE CHRISTIAN CONQUEST IN CHINA. Revealing Christ in China through Christian lives—preaching the Word; Christian schools and hospitals—the printed page, etc., making our international relations Christian; what Southern Baptists have accomplished in a period of 90 years; some results of Protestant missions in China; the way of victory in China—a more aggressive missionary program; lift high the Banner of the Cross.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, Room 2324, 551 Fifth Ave., New York, N. Y.; Franklin E. Wales, 6th Floor, Marquette Bldg., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

It is with great pleasure and profit that I follow Rev. E. K. Cox in his marvelous articles on the great men and women of the Bible. These articles should be put into book form to be preserved for future generations. Eh, Bro. Cox?

A Negro, pastor of the First Colored Baptist Church, Memphis, gives this definition of church: "A body of immersed believers in Christ, called out from the world by the preaching of the gospel, associated under covenant, and organized to do team work in the redemption of the world." This is good. Perhaps it would be fuller and clearer by adding the words: "Holding to the same doctrines and practices." For there are some who immerse who are far from our view of the Bible in both doctrine and practice.

"You are to carry a cross for one purpose only—a cross signifies but one intention. A cross to the followers of Christ is for nothing else but to die on. Carry your cross to the place of crucifixion of self."—Baptist Standard.

I heartily agree with Dr. Gunter's suggestion last week that we need a man for full time in the state to enlist the churches in the cooperative work, and also one to seek for funds to pay off our debts. These debts must be paid, or Baptists will be defaulters—their power and influence destroyed. Do we want that?

DIED — On Sept. 16th, death silently and unbidden came into the humble home of Bro. John Morgan French and took from his home and his bosom the wife of his youth as well as his old age. Sister Frances French was born Feb. 13, 1865. She had been married 54 years. She had been a member of Elam Baptist Church, near Coffeetown for 54 years, she and her husband being baptized into the fellowship of that church at

the same time, just before they were married, by Rev. Geo. Goodwin, one of our pioneer Baptist preachers. They have never moved their letters from Elam, their first love. The husband and six children live to mourn her going. She was buried at Elam, R. L. Breland, her former pastor, and J. H. Page, her present pastor, officiating.

"He said this poor widow hath cast in more than they all." Luke 21:3.

"Though they were of coins the smallest

Which the widow gave of old, She that day a service rendered Greater far than has been told: Each gift and all that it implies Is seen by His all-seeing eyes."

—Canadian Baptist.

Dr. P. E. Burroughs gives the following as what the right conception of a church is: "A church is a body of Christian believers banded together for the worship of God and the carrying out of Christ's mission." This is correct, but some essential restrictions should be given.

It is the purpose of the Executive Board of the Yalobusha Association, meeting on Sept. 30th, to lay out a program of work for 1935 that will specially emphasize evangelism, missions and enlistment. These are the three greatest needs of today among Baptists.

Rev. Leslie Roane, of Calhoun County, last week in the county paper, the Monitor Herald, had an encouraging account of the work in Calhoun County. This backward county, in some respects, is coming to the front according to this report.

I am now reading a very interesting and profitable book called, "A Brief History of the Huguenots and Three Family Trees," by that princely man, Dr. J. G. Chastain, Sr., who for thirty years was one of our missionaries in Mexico. The chapters on the Huguenots is inspiring and wonderfully informing. The three family trees—Chastain, Lockridge and Stockton—carry us back to the far distant days in Europe. It is well worth the price asked for it and should be in the schools of our country and in every home that loves real history of a wonderful people, the Huguenots.

"War has slain its millions, but whisky is more deadly than the viper's bite, than all wars, pestilences and calamities combined. Such a criminal should be hastily executed; but some hug it to their bosom, alas!"

GOD SHOWERS GREAT BLESSINGS UPON BAPTIST WORK IN FAR SOUTH BRAZIL

In the face of almost unsurmountable difficulties, here in far South Brazil, God continues to shower His blessings upon our work. Literally thousands are hearing the word in streets, parks and everywhere. Tracts are being given out by the thousands. Thousands of songs have been printed and handed out. Somebody will learn to sing them.

After our service last Sunday morning four fine people united

with the church by baptism and one more by letter, at night. Others have been accepted for baptism. Still others will come later. Pray that we have more equipment with which to work in this great needy field.

Thanks to God for good gospel songs and fine musical instruments that He has made possible for us to bring back to Brazil. I speak of the accordion that I brought and the saxophone that Mrs. Smith brought. They are being used of the Lord in a great way.

All wishing to receive copies of "The Brazilian Baptist", published here on our school press will please send name and address to Box 118, Porto Alegre, Brazil. This little paper will be published each month and will bring fresh stories from the Bagbys, Misses Thelma Frith and Mattie Bland and other missionaries of South America. We shall depend entirely upon voluntary contributions to pay our bills.

God help us to make His name known to all mankind.

Harley Smith.

SUNDAY SCHOOL ATTENDANCE SEPT. 23, 1934

Jackson, First Church	900
Jackson, Calvary Church	938
Jackson, Grif. Mem. Church	581
Jackson, Davis Mem. Church	395
Jackson, Parkway Church	211
Columbus, First Church	734
Brookhaven, First Church	527
Hattiesburg, First Church	595
Crystal Springs Baptist Church	346
Clarksdale Baptist Church	348
Laurel, First Church	511
Laurel, West Laurel Church	457
Laurel, Second Ave. Church	280
Laurel, Wausau Church	63

B. T. U. ATTENDANCE SEPT. 23

Jackson, First Church	103
Jackson, Calvary Church	117
Jackson, Grif. Mem. Church	182
Jackson, Davis Mem. Church	176
Jackson, Parkway Church	83
Columbus, First Church	205
Brookhaven, First Church	178
Clarksdale Baptist Church	116
Crystal Springs Baptist Church	114
Skene Baptist Church	86
Skene Baptist Church	75

BILOXI FIRST CHURCH

The First Baptist Church, Biloxi, last week, elected its officers and teachers for the year beginning October first. The pastor requested the chairman of deacons to lead the deacons in the preparation of a program showing what they planned to do each month during the year and how they planned to do it. He requested the superintendent of the Sunday school, the director of the Baptist Training Union, and the president of the Woman's Missionary Union to do the same for their respective organizations. When this is done the pastor's cabinet, which is composed of the general officers of the church and heads of the departments, will, with these programs before it, make out a church program for the year. Every officer and teacher in the church will therefore, during the coming year, have before him



Quick, Safe Relief For Eyes Irritated By Exposure To Sun, Wind and Dust At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

each month a definite objective which will lead him to work not only in harmony with the program of his department and help make it standard, but also in harmony with the larger program of his church and help to build a great church.

G. C. Hodge.

MT. PLEASANT AND EBENEZER

The writer preached for six days in a meeting with Mt. Pleasant church in Amite County. Attendance steadily increased, several family altars were established, much scripture read, and two received for baptism. Was strongly impressed that the meeting closed too soon.

We have had our meeting at Ebenezer, the oldest Baptist church in Mississippi. Dr. E. K. Cox of Gloster brought the messages—another way of saying that the preaching was of high order. While only two were received for baptism, we feel that the church was much strengthened. The reconsecration service brought us to a heavenly hour. Since the meeting, our Sunday school attendance has been steadily increasing and we have organized a B. T. U.

S. G. Pope.

Our debt of gratitude for Christian education throughout the South is really due the State Mission Boards.

Shivering with Chills Burning with Fever Sure Relief for Malaria!

Don't try homemade treatments or newfangled remedies! Take that good old Grove's Tasteless Chill Tonic. Soon you will be yourself again, for Grove's Tasteless Chill Tonic not only relieves the symptoms of Malaria, but destroys the infection itself.

The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle today at any store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money

THE RELIGIOUS SITUATION IN RUSSIA

(Continued from page 7)

had received something of the peace of God it must needs give what it had received of Divine grace. Thus the Stundist movement was born.

This movement was supported by an edict of Alexander I, who (probably on the suggestion of Frac Von Krudener) founded a Bible and Tract Society. Most noticeably, however, a religious movement of the nobles in St. Petersburg met this purely popular movement. The revival among the court circles came from the West through the English Lord Radstock, who in 1874 delivered lectures in St. Petersburg with remarkable results. Colonel Pashkoff was one of the chief adherents—a Guards Officer and a great landowner.

These converted Russian nobles began to distribute tracts in the barracks and army quarters not without sympathy from the Government. A great deal of foreign Christian literature was also translated and spread in Russia without hindrance.

After the assassination of Alexander II came a change. The Orthodox Church set herself energetically to serve the State in the struggle against the Nihilists to whom the assassination was due. The church understood at the same time the art of harnessing the State to its own plans. The Stundist movement was growing and becoming dangerous to the Church. Stundist and Nihilists were classed together, and there began a great persecution of all "Stundists," which meant in the main Baptists and other Evangelical Christians. The leader in this persecution was Pobiedonostseff. The old Russian criminal code of 1846 was applied. Exile to Siberia was the penalty to turning anyone from the Orthodox Confession to another. Courtless victims suffered this penalty, and her truest sons and daughters were thrown by Russia into chains and condemned to severest slavery in Siberian mines.

Some relief came in 1905 with the edict of tolerance of Nicholas II, but a few years before the beginning of the Great War this tolerance had practically ceased. During the war the Evangelical movement was suspected as a foreign movement, and its adherents had to suffer.

This church which so wronged the people participated in yet another sin, which must be understood if one is to interpret the hate of Bolshevism for Christianity. Apart from persecuting other Christians, this Church has never uttered a just or strong word in regard to the social needs of the working people. It even defended serfdom during the first part of the last century. It had no eye or ear for the needs and cries of the oppressed city and country proletariat. It stood as a servant of the State and the possessing classes blind and deaf to the needs of the millions. Small wonder that bitter vengeance should fall upon such a Church!

A Bolshevik law of 1918 carried

through the separation of Church and State. An unnatural union thus ended after 1,000 years, and the Church had to stand on her own feet. The payment of the priests became suddenly a matter for the congregation and the union of Churches. The protection of the State was at an end; the priests themselves, once the hunters of the Stundists, were now the hunted.

The selfsame steps which brought the Church near to ruin at first signified a larger freedom for the Evangelical movements. The heavy pressure was eased. Religious and anti-religious propaganda were free. Years came in which the Baptists and Evangelical Christians in Russia had amazing success. In Germany there were hundreds of thousands of Russian prisoners of war. German Baptists and other circles seized the opportunity, and endeavored to win these men for the Gospel, and to prepare them on their return to become its witnesses. Thousands went back after the conclusion of peace with the New Testament in their hands, and, in spite of chaotic political conditions, revivals came about through which millions came to know and accept the Gospel.

Moreover the discussion with the anti-religious tendencies opened the possibility of the widest publicity. In the first years after the revolution a remarkably keen discussion between atheism and Christianity was taking place, and both sides were allowed to speak. Indeed, the representatives of the Christian faith were actually challenged to take up the contest.

The Orthodox priests were not equal to such discussion. It was otherwise with the Baptist and the Evangelical Christians. These joyfully seized the opportunity and often almost without support before an assembly of thousands they have borne their witness against all the arts and platform tricks of experienced speakers. The representatives of atheism were defeated again and again, and the result was a lively reinforcement to the assemblies of these Christians, the discussion itself had called attention.

Before long Bolshevism recognized a great danger in the growth of the Evangelical movement. The masses were slipping from its control and becoming Christian.

Accordingly there opened a terrible fight against these Christians. The whole State power was applied to cut off the very breath of life from them. We need not list the methods. What the writer of the Epistle of the Hebrews says is literally true. They have endured the power of fire and the edge of the sword. They have been broken in pieces, have suffered scorn and fetters, bonds and imprisonment. In truth, Bolshevism was by no means, in respect of savage methods of persecution, behind the Orthodox Church, the Middle Ages, or the paganism of the post-Apostolic period. The entire gamut of suffering has been experienced by our brothers in the faith. But Christianity has not been exterminated, any more than in first centuries.

Children have indeed been taken from their parents, and their religious education in the school and the Church while under 18 years of age has been forbidden. Attempts have been made to break up the family and married life; congregations have been dissolved. Sunday has been taken away and the Bible forbidden; leaders have been shot or banished, private members have been persecuted and threatened with death; but it has been impossible to extinguish the faith, life and hope in the hearts of the disciples of Jesus. On the contrary, the more and more savagely our brothers were persecuted to drive them from Christianity, the more eagerly the believers considered how they should preserve their fellowship with each other, and witness to the Gospel and carry the message of the Cross among the people. With tireless energy they considered day and night new methods to bring the old Gospel to men, and in spite of legal veto and the peril of death, wherever anyone rose to bear witness to Christ he found a hearer. "Truth is immortal!" This old Baptist word was valid not only in the Middle Ages, but in our latest time of persecution.

The religious situation took on a new aspect through the law concerning religious associations of the 8th of April, 1929. By this the old degree concerning separation of Church and State is annulled. The law recognizes only local religious societies, that is to say, the union of at least 20 believing citizens of the same confession and over 18 years of age.

Every society must now be registered, and in order to register membership cards are needed. Our brethren are affected most deeply of all by these conditions, for their circles hitherto were often unregistered. The congregations of the free evangelical believers had a primitive Christian character; active benevolence was strongly developed among them as the self-evident expression of their common life. Through this law not only were strict lists of members known to the Government, but many things were made impossible to the congregation which earlier could be done. The law puts into the hands of the supervising officials new means of repression. Above all, it puts the churches even in respect of their offerings under a certain control by the State, and makes their benevolent services to one another impossible.

The way the new conditions were received by these groups is significant as to their spirit. Much glad flourishing, and blessed work was destroyed; but instead of complaining the question they earnestly asked was "What is God saying to us through this?"

They sought for new ways and means of carrying on their work,

and it is great and admirable in this movement that it has been always able to re-fashion its methods. So far from being confirmed to old ruts, a certain youthful freshness and power of adaptation appeared. Instead of mourning broken hopes, facts were accepted with the knowledge that God had permitted them. But if this were so, then He evidently intended to reveal new ways for the churches and to give them new means to carry on their work with new energy.

Precisely here our denomination in the West, which is in part already tied to all sorts of customary forms and scarcely able to re-fashion itself for new methods of work, may learn much from the younger movements in Russia.

This movement is like a fresh spring of water for those ageing groups which are not equal to the onslaught of the approaching anti-Christian forces.

One thing the evangelical movement has clearly taught us; that the conquest of anti-Christian tendencies, whether Bolshevik or other, is not brought about by protest, manifestoes and speeches, but from the innermost energies of faith and the Spirit. Here I find the strength and conquering energy of Russian Baptists. Our brethren have understood and know that youthful freedom and primitive strength of conviction, not customs and organization, assure the existence of a church or a communion.

I come to the close.

A few quite brief practical consequences for our brotherhood in the West.

1. It is certainly not without Divine permission and significance that the battlefield of faith and unbelief lies precisely in the realm of the Russian soul. The great poverty which our brethren in Russia must bear, and the incredible strain upon them to defend themselves against the Satanic power, fill us of the West with deep reverence. In the truest sense their sufferings are substitutionary. This battle can be carried through only in a people that possess in special degree a capacity for suffering, and is ready for religious surrender and self-denial such as we are scarcely able to conceive in the older civilization of the West.

2. The Christian fundamental ideas are in the Western lands not yet so fiercely assailed as in Russia.

Doctor Told This Lady How To Safely Reduce FAT

Mrs. Helen Greene writes: "A physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as reducer."

Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morning—you'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

To quickly allay skin irritations or hurts, depend on soothing
Resinol



sia. But often they are no longer taken seriously here. The religion of our Churches is frequently so slack that it has lost aggressive and life-shaping energy. A whole series of questions has therefore become urgent and calls for solution. Bolshevism touches the sensitive spots of our time when it rejects individualism, characterless liberalism, and formal democracy, when it points to the falsity and injustice of capitalism, when it attaches to work and the laboring community a decisive significance, and when it seeks to break down the economic control of men by men.

Perhaps none have seen that more clearly than the National Socialists in Germany. Here Adolf Hitler, from a purely political standpoint, has entered upon tasks and solved problems in a way which shames us as members of the Churches. What the Churches ought long ago to have done, a politician has taken from our hand, inasmuch as he has dealt with conditions which the energy of a strong inner light ought to have tackled and overcome. Let us not deceive ourselves. Only in the measure in which our communities find themselves ready for glad and willing cooperation, and with the power of the Spirit from above let go traditional habits of thought and fill the new thought with the energy of the Gospel, shall we remain useful instruments of God called to cooperate in the up-building and rebuilding of the coming generations.

3. The third task of our Western Churches will be from depths of brotherly sympathy and fellowship of Faith to insure that the energies of the Spirit of God and the energies of prayer, flow into the world of our struggling brethren. We shall succeed in that only if we learn to see and hear what God is teaching us, and refuse to let our powers be restrained through anxiety, fear or hate against what men do. Intercessory prayer must not become merely sounding brass among us, but our struggling brother of the East must be able to experience once more through those in the West who pray the energies which God has bound up with the privilege of intercession.

4. We claim to be living Churches and a living brotherhood of genuine Christians on the ground of faith. For 15 years we have confronted the fact that an indescribable martyrdom has broken upon a section of Christendom—the martyrdom that is heightened almost to breaking point by hunger and deprivation of every sort. Nevertheless, the severest martyrdom consists in isolation. Churches over there are partly destroyed and the individual believer is often flung back upon himself alone. The connection with Western groups is limited and extremely difficult. Our brethren are almost famished in their spiritual relationships. We cannot reach them with a printed or spoken word, but we can acknowledge our fellowship with them even by offering a morsel of bread. I know that we are able to reach them only with crumbs, but the Swedish proverb says: "Crumbs

are also bread!" German Baptists have, in spite of grave poverty in their own camp, tried to send crumbs over to Russia. But, especially by English and American brethren, more must be done. If our brethren are not to be left alone, and to feel in their souls a sense of isolation, or even to believe that they are forsaken by their brethren, we must prepare ourselves for greater sacrifices. Let us show our brethren that there are brothers in the world who know themselves to be spiritually one with them, and who know how to share with them: that will not only bring them physical refreshment, but will encourage them in their faith and sustain them in the struggle appointed to them: and the blessing of God, which always rests upon such sacrifices, shall not be withheld either from us or our Russian brethren.

SUNDAY SCHOOL DEPARTMENT

During the week of July 22-29 the Sunday School Department, at the request of, and cooperating with, the county organization, promoted an enlargement campaign in eleven rural village churches in Pike County. The local promoter, Rev. J. B. Quin of Summit, ably assisted by other pastors and workers, through the county organization, had made thorough and adequate advance preparation for the campaign.

One worker was in each of the eleven churches for the entire week and started it with a good religious census on Sunday, the first day. During the week the census results were graded and tabulated, the school thoroughly graded and organized if necessary, new classes arranged, the teachers and officers selected and enlisted, a workers' meeting and good records emphasized, and a class for study held each night.

Already one of these schools has reached the Standard of Excellence and two or three others are near it. Encouraging reports have come to the office of the department regarding that week's work. Some of the results in figures of the week's work are:

Attendance in classes each night of the week.....	300
Sunday school enrollment.....	1149
Resident church membership.....	1478
Sunday school prospects.....	1669
Total S. S. possibilities.....	2790
No. unsaved (10 years of age and above)	462
No. of classes already in the schools	71
No. of new classes installed that week	32

The attendance at Sunday school the second Sunday of the campaign was considerably in excess of that for the first Sunday. This was due to the visitation program that was put on that week.

Pete—Why did they make the hand on the Statue of Liberty eleven inches long?

Bill—I don't know.

Pete—Well, if they had made it twelve inches, it would have been a foot.—Ex.

MEETINGS THIS SUMMER

This has been a busy summer for me. The first meeting was at Galilee in Copiah County. The pastor did the preaching. We had one addition to the church. These are fine people to work with. It has been a joy to work with them 12 years.

The next meeting was at Pearl Valley, not very far below Rockport. Brother J. W. Gray did the preaching and he brought some splendid messages. These are good people to work with.

The pastor did the preaching at Gatesville. There were eleven additions for baptism. This is twelve years I have worked with these good people. This is a small church but they have built a beautiful little church and have paid for it.

We had a good meeting at Poplar Springs. The church asked the pastor to do the preaching. There were fourteen who came for baptism and two that came the next regular service, making sixteen in all for baptism.

Their church burned up just one year ago during the revival meeting. They have built back a beautiful little church that is a credit to any community. I have been with these people about eight years.

The next meeting was at Georgetown. Dr. Geo. P. White of Hazlehurst did the preaching. Everybody enjoyed his messages. There were two for baptism. Dr. White's messages will long live in the lives of those that heard him.

The pastor is entering his thirteenth year as pastor of this church. These are some of the most loyal people you will find anywhere.

I have held two meetings out from Georgetown where people could not get out to church. There were some conversions.

This has been a busy summer.

M. P. Jones,

Georgetown.

Do you know any of your State Mission Board workers—state missionaries—by name? Do you pray for them and their work?

The Inevitable Choice

Now Used By More Than A Million Singers Every Week
In A General Revival of Interest in Hymn Singing

NEXT TO PREACHING

OUR CHURCHES SHOULD GIVE ATTENTION TO GOSPEL SINGING

Over 300 Hymns

and
Songs
by
more
than
300
writers
of
words
and
music



A photograph of Dr. I. J. Van Ness standing before the large (5x7 ft.) replica of *Songs of Faith* which created such great interest on display at the Fort Worth Convention of Southern Baptists, May, 1934.

Round and Shaped Notes
Fully Orchestrated

Enthusiastically endorsed
by 5000 Southern Baptist
Churches Now Using It.

Durably Constructed To
Outlast Other Song Books.

All music is set in large full size plates, with all words between the staves. The backbone is head-banded top and bottom. The first and last sections (32 pages each) are reinforced by an extra cambric strip that adds 25% to 50% to the life of the book. A special flexible glue is used to prolong the life of the book by preventing the usual cracking of sections. The binding is a new combination of cloth, color and pattern especially manufactured for *Songs of Faith*. An added feature is the artistic design and gold lettering. The limp binding is superior Bristol.

SPECIAL CLOTH BINDING —
100, \$45.00, carriage extra; dozen,
\$4.00; single copy,
60c postpaid.

SUPERIOR BRISTOL — 100,
\$30.00, carriage extra; dozen,
\$4.00; single copy,
40c postpaid.

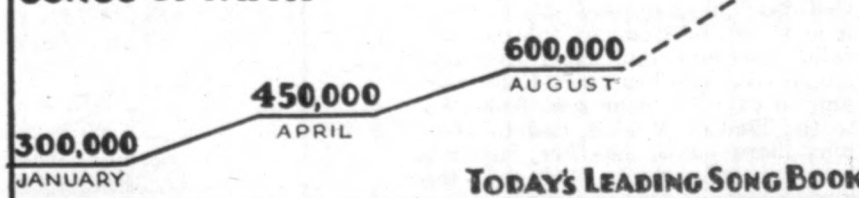
NOTE: 50 BOOKS AT HUNDRED RATE

DE LUXE PULPIT EDITION — \$2.50 POSTPAID

Now's The Time For Your Church to Take Advantage of Our Special Campaign Cash Discount...

"A MILLION OR MORE IN '34"

SONGS OF FAITH



TODAY'S LEADING SONG BOOK

WRITE FOR SPECIAL OFFER — SPECIFY QUANTITY NEEDED

BAPTIST BOOK STORE

500 E. Capitol Street

Jackson, Mississippi

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Last chance for Colorado story! Shall I tell you of a visit to an auction sale, to which our family went, looking for books; where the auctioneer stood on a table (or something!) above the crowd, selling everything from three pieces of fine (?) China for a dime, to three pieces of fine furniture for \$10.00, or a little more, and talking faster than you could say your A. B. C.'s? I sat in the car near the front door most of the time, and found a regular show in the comers and goers; as, a quaint lady dressed as to her head and feet in a scoop-shaped "bonnet" in the style of 50 years ago, and high-topped laced shoes; a stout lady wearing a coat-suit of 8 inch square blocks of black and white and gray; a young woman rejoicing in a garb of scarlet, bright blue and rose color—but no more now. Perhaps you would rather hear of a visit to the stores of Manitou, a little town 5 or 6 miles from Colorado Springs, built in the shadow of Mt. Manitou. Here foreign wares are offered by foreign merchants at wonderfully low prices for the closing season, and roly-poly Japanese and Syrian babies look from their plump mothers' arms with solemn dark eyes upon the hurrying crowd. This story would include a satisfying luncheon in an inviting and spacious inn, set back somewhat from the main thoroughfare, and called, if I mistake not, Edgewood Manor. This was in years gone by, one of the palatial homes of Manitou. Here a gracious gentleman with distinguished gray hair, afternoon clothing and pleasing manners attended our every need, and personally removed the bones from my mountain trout. I was shocked when I afterwards heard him spoken of by my companion as the waiter!

Or perhaps you would like a short talk about the rock garden of a private home in Broadmoor, not far from John's home. Many beautiful and unfamiliar flowers and shrubs grow thickly and vigorously along the slopes of a steep hillside, each one so carefully set and tended that it looks as if it would have chosen this happy spot for itself, from all the world. But no—I'm not going to tell you about any of these pleasant places, I haven't time now, but only this: I am at home now, at Greenvale, Clinton, Miss. The parting with the dear ones in Colorado Springs is over, the long journey has been finished, and I'm here, to talk to you again about the Orphan children, and Mr. Cormier, and other persons and things that concern us at home. But not this week. How are you all?

Much love from

Mrs. Lipsey.

Bible Story No. 13; Sept. 27
The Test of Abraham's Faith.
Gen. 22:1-18.

You will remember that Abraham and Sarah now had the son, Isaac, whom God had promised them so long before, and that he was perhaps twelve years old, or older. We must remember, too, that if anything happened to Isaac, there was no one by whom God's promises to Abraham could be carried out. God is going to prove that Abraham trusts in Him. So one day, He calls Abraham, and when Abraham has responded, Here am I, he tells him to take his dear son, Isaac, into the land of Moriah, and to offer him there as a sacrifice, upon a mountain of which God will tell him. So early next morning, Abraham got up, went unto the place the Lord pointed out to him, taking with him Isaac, and two young servants, and the wood, ready for the offering. On the third day,

Abraham saw a long way off the appointed place, and he left the servants where they were, and he pushed on with his boy, carrying also in his arms the wood and the knife, and a piece of burning something to light the fire. Isaac was watching him, he said after a little, "Father here's the wood and fire, but where is the lamb you are going to offer?" How grieved the father's heart was! But he replied quickly, "God will provide the lamb, my son," and they went on together. When they came to the right place, Abraham built the altar, and laid the wood upon it, and binding his son, laid him upon the wood. Was God going to let him kill his son? As the father stretched out his hand and took the knife, the angel of God called to him out of heaven, and said, "Abraham, Abraham, don't lay your hands on the boy, nor hurt him in anyway; for now I know you fear God, and would have given Him your only son." When Abraham raised his eyes, he saw behind him a ram caught by his horns in the bushes, and he offered the ram upon the altar. He named that mountain-place, "Jehovah - jireh," which means, "The Lord will provide." Then the angel of God spoke to him again out of heaven, and told him that because he had shown his faith thus, that God had sworn by Himself that He would bless him, and increase his children in time to come like the stars of heaven, and like the sand upon the sea shore. He added another blessing, because of his obedience, that in his children should all the people of the earth be blessed: this is believed to be fulfilled, in the coming into the world of the Lord Jesus Christ.

Questions for You to Answer

1. What did Abraham say when God told him to offer his son in sacrifice?
2. What did he do?
3. Why did he not take the two serving boys all the way?
4. Was Abraham in the habit of building altars? Gen. 12:7, 8; Gen. 13:18.
5. How were all the nations of the earth blessed through Abraham?

—O—

Oakland, Miss.,
Sept. 13, 1934.

Dear Mrs. Lipsey:

I am sending five cents to the orphans.

Isn't the weather pleasant now.

I go to school every day.

I went to Memphis three Thursdays ago and mother bought me a pretty blue tam. I had a good time.

Your little friend,

Mary Bell Pritchard.

This surely is lovely weather, Mary Bell, and fine for school days. It is not as hot as I expected it to be when I got home. So glad to get the money for the orphans. And it's mighty nice to have a new blue tam, I'm sure.

—O—

Clarksdale, Miss.,
August 10, 1934.

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4.

Friend.

J. L. Club No. 4 is always prompt, and it was my fault that this did not get in last month. I apologize, and here it is. Thank you ma'am.

—O—

Bay Springs, Miss.,
Sept. 17, 1934.

Dear Mrs. Lipsey:

Am sending my dollar for September. We are back in school now. I am in the third grade. My teacher is Miss Pearl McCormick.

I know you have had a wonder-

ful time on your trip.

Lovingly,

Mary Ruth Denson.

I can hear the school bells ringing everywhere now, if not for opening day, for "dinner recess" and "little recess." I hope you are going to have a good year, Mary Ruth dear. Much obliged for the dues.

—BR—

HONORING MRS. JANIE LOWREY GRAVES

(Taken from a paper published in China.)

Friends of Mrs. Janie Lowrey Graves gathered together on Monday evening in the cottage at Cheung Chow, where she is residing for a few weeks, to do her honor on her eightieth birthday.

Mrs. Graves was born at Kossuth, Mississippi, U. S. A., July 23, 1854. Mrs. Graves has been one of the most active missionaries ever to serve in South China.

After working for a number of years among the Chinese of San Francisco, Mrs. Graves came to China in 1888. Those who remember her in those days recall the alert, vivacious woman she was at thirty-five. She had previously been married to the Rev. J. L. Sanford before coming to China, but her husband lived only a year.

In 1892 it was that Dr. Rosewell Hobart Graves, physician, preacher and missionary, won her heart and hand. Dr. Graves arrived in China in 1856 and served fifty-six years. He was a distinguished linguist and historian which made his services as translator and student of Chinese lore invaluable. He died in 1912.

Mrs. Graves has had a distinguished career of her own which has endeared her to China during the forty-six years of her sojourn. Her chief contribution was her 35 years as President of Pooi To Girls' School in Canton. She has conducted the Mo Kwong Home for Blind Girls for more than twenty-five years and all the time she has been an active worker in Graves Memorial (First Baptist) Church of Canton.

Although Mrs. Graves has been very alert and active for fifteen years beyond the regular retiring age of 65, she has recently practically lost her eyesight. Still, she takes a keen interest in everything that goes on and is a most remarkable octogenarian. — A Correspondent.

—BR—

RED LICK HOLDS D. V. B. S.

The Baptist Church at Red Lick, Miss., conducted a Daily Vacation Bible School during the last week in July.

Although we were forced to carry the school on with the revival at the same time, we had a very fine school. We were fortunate enough to enlist some children from the Methodist, and Presbyterian churches, also one teacher from the Presbyterian church.

ian churches, also one teacher from the Presbyterian church.

This was the first school that has ever been carried on by the Baptist, and the second ever to be held in the community.

Through the Daily Vacation Bible School we have been able to enlist children that had not been enrolled in any Sunday school for three years.

The community was so well pleased with the school that we are making our plans to have another one next year to run for 30 days.

I heartily endorse the D. V. B. S. to pastors who have small village, and country churches. I know of no better way to build interest in a Sunday school for both the adults and the children.

A. L. McKnight, Pastor.

OCEAN SPRINGS

—O—

Good day; the attendance was not large, at Vancleave. Another meeting, all day with dinner on the ground, was in progress. So, many went there. Twenty-four were present in Sunday school. Since the coming of three fine Baptist young women to teach in the consolidated school there, we hope to reorganize our B. T. U. These are: Misses Bernice Burton, Corine Thomas and Loree Jernigan. Just know they will help to put new life into both the Sunday school and B. T. U. At Ocean Springs we had 92 in Sunday school, and 30 in the B. T. U. We are getting things ready for the Sunday School Convention on the fifth Sunday. Bro. E. C. Williams of Jackson will be with us.

—J. E. Barnes.

CONCORD AND SARDIS MEETINGS

—O—

I had brother D. W. Nix with me in both of these meetings, Concord, Rankin, and Sardis, Smith County. Concord meeting on third Sunday in August was a great revival, large crowds, received ten members, 5 by baptism, 5 by letter. The church showed their appreciation of brother Nix and their pastor with a liberal offering and asked brother Nix back next year.

Our meeting at Sardis on fourth Sunday in August lasted seven days with an unusual revival; overflowing crowds. Twenty-one additions to the church, 18 for baptism, three by letter. The church asked brother Nix back next year.

I am at New Hope in Simpson County this week, brother W. L. Compere doing the preaching.

—D. W. Moulder.

—BR—

"I don't think the man upstairs likes for Johnnie to play his drum."

"Why?"

"Well, this afternoon he gave Johnnie a knife and asked him if he knew what was inside the drum."

—Ex.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known.

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

B

Ox

FOR YO

"There to be a good done your b ered every then you ha You have si and it is up he is better prove your associate wi are. If you telligence, a hard enough —Sunshine.

A new ye new B. Y. P and what sh ion? Make activities for er by quart the coming them be th reach the s Cooperate f tional Bapti they will hel ments; work motion of th association SIONARY

ASSOCIATION IN INTER

Rapidly t rist Training ited by the State Secret gram being hearty respo far, more th to adjust th programs to cooperation i All Associat Unions will ning with them will h ing; these n the first Sur quarter. All given a cop Plan Book through the Baptist Con 1935 we will a part of th ing Union F operation po ed by our I the Associat result in no gressive, suc have always from our pa continued int to a new yea pation.

JACKSON TRAINING ANNUAL

Retiring Barnes, gives of the annu

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

FOR YOUR SCRAP BOOK

"There is only one proper time to be a good loser—when you have done your best. If you have delivered everything that is in you, then you have no cause for regrets. You have simply met a better man, and it is up to you to find out why he is better. One good way to improve yourself in any line is to associate with men better than you are. If you have courage and intelligence, and if you work at it hard enough, you will succeed."—Sunshine.

COMING

A new year—October begins the new B. Y. P. U. and B. A. U. year, and what shall it be for your union? Make a careful check of your activities for the past year, quarter by quarter, set your goals for the coming year and let one of them be that your union shall reach the standard every quarter. Cooperate fully with the Associational Baptist Training Union and they will help you in your achievements; work with them in the promotion of the work throughout the association and thus BE A MISSIONARY UNION.

ASSOCIATIONS BEING VISITED IN INTEREST OF UNIFORM PROGRAM

Rapidly the Associational Baptist Training Unions are being visited by the District Presidents and State Secretary. The uniform program being submitted is finding a hearty response by all and all so far, more than twenty, have voted to adjust their present plans and programs to make possible their cooperation in the new suggestions. All Associational Baptist Training Unions will have their year beginning with October and most of them will hold a quarterly meeting; these meetings being held on the first Sunday afternoon of each quarter. All directors are being given a copy of the Report and Plan Book and will be using it through the year, and at the State Baptist Convention in November 1935 we will have these books as a part of the State Baptist Training Union Exhibit. The finest cooperation possible is being received by our District Presidents and the Associational Directors, this can result in nothing short of a progressive, successful year's work. We have always had good cooperation from our pastors and with this continued interest we look forward to a new year, happy in our anticipation.

JACKSON COUNTY BAPTIST TRAINING UNION HOLDS ANNUAL CONVENTION

Retiring Director, Dr. J. E. Barnes, gives us a splendid report of the annual convention of the

Jackson County Associational Baptist Training Union. The meeting was held with the Moss Point church with seven churches out of the eleven churches in the county and nine that have B. Y. P. U's. 82 per cent of the churches are organized and doing good work. The program was most interesting and the spirit fine. New officers were elected and Prof. C. C. Moore of Pascagoula became director; Linwood Johnson of Moss Point, Group Director for the Eastern group; Ray Hutson of Ocean Springs, Group Director for the Western group; Rev. O. O. Haley, Junior and Intermediate Leader for the Eastern group; Mrs. Norman Rouse, Junior and Intermediate Leader for the Western group; Secretary-Treasurer, Miss Ethen Williams; Chorister, Miss Gladys Hurlbert. If these officers serve as faithfully as have the ones they succeed we know that Jackson County will continue to make progress in her Baptist training work, and we have no fear but that they will.

A GOOD INSTALLATION SERVICE PROGRAM

In the October number of the Monthly B. Y. P. U. Magazine you will find two splendid installation service programs. The fact that this is also the time for promotion you can easily work out a program featuring both the promotion and installation. Making much of this occasion will help you solve the problem of keeping your work graded. Lead the young people to look forward with keen interest to this occasion each year and twice a year for the installation and they will be glad to "stay put" until the proper time for moving from one union to another. The Stewardship number of the magazine carries a good promotion day program as you no doubt have seen and are planning to follow.

BRUCE HAS A PROGRESSIVE STUDY COURSE

Not being satisfied until every member has had the study course, Miss Lois Tyler, Baptist Training Union Director, continues to enlist the members in the study course work. A few months ago they had a study course in the church but all could not take it then, so the work continues and will until every member has taken the course. The work continues to grow in interest and a public installation service will be observed next Sunday night.

GRENADA COUNTY RE-ORGANIZES

Two weeks ago next Sunday, the call having been made by an interested leader, the representatives of the various unions in Grenada County met with the Hardy church

and the Associational Training Union was re-organized. This was made necessary because of the death a few months ago of their director, Mr. Tim Perry. The loss of this splendid young man was a shock to the entire Baptist work in Grenada County and all felt that his successor would be hard to secure. At this meeting at Hardy however new officers were elected and everything gives promise of a splendid year's work ahead. Miss Aleen Perkins of Grenada was elected Director; Clayton Carpenter, Associate Director; Katherine Brewer, Secretary-Treasurer; J. D. Moss, Jr., Chorister, and Mrs. T. W. Goodwin, Pianist. They will meet next Sunday to complete the organization and will then conform to our plan for the association.

PROGRAM

Of Harrison County Baptist Association, First Baptist Church, Gulfport, Sept. 27, 28, 1934

- First Day, Thursday, Sept. 27
7:30 P. M.—Devotional.
7:45—Report on Order of Business.
7:50—Organization, Collection of Letters, Appointment of Committees.
8:00—Report on Missions: State, Home, Foreign.
8:15—Address on Missions.
8:45—Open Discussion of Missions and Our Cooperative Program.
9:15—Adjourn.
Second Day, Friday, Sept. 28
9:30 A. M.—Devotional.
9:45—Mississippi Baptist Home for Children.
10:00—The Ministry of Healing.
10:15—The Why and How of Woman's Missionary Union.
10:30 — Associational Sunday School Work.
11:00—Standardizing the Baptist Training Union.
11:15—Sermon.
12:15—Adjourn.
1:15 P. M.—Devotional.
1:30—Christian Education: Who Needs It, and Where Secured.
2:00—Alcohol: It's Effect on the Human Race, and the Most Effective Method of Controlling It.
2:30—The State of Religion in Our Churches.
2:45—Literature that Should Be in Every Baptist Home.
3:00—Report of Committees and Miscellaneous Business.
3:15—Final Adjournment.
Program Committee,
G. C. Hodge,
E. S. Flynt.

TEACHER TRAINING REQUIREMENTS FOR STANDARD INTERMEDIATE CLASSES

IV. TRAINING.

The teacher shall, either hold certificates for two of the four books required for the diploma in the New Training Course for Sunday School Workers, or hold a seal for one of the Intermediate Department books and a certificate for one of the four books required for the diploma in the new Training Course for Sunday School Workers.

NOTE I: Applications for Stan-

dard recognition may be sent in at the end of each quarter, but awards for these quarters will be withheld until the teacher holds at least a seal for one of the Intermediate department books or a certificate for one of the diploma books in the New Training Course. The requirement must be met in full before recognition for the last quarter's work will be sent.

NOTE II: If it becomes necessary to change teachers at the beginning of or during the last quarter (July-September) and the new teacher does not qualify on the above requirement, the class will be granted recognition, provided the teacher completes one of the books during that quarter.

TEACHER TRAINING REQUIREMENT FOR STANDARD INTERMEDIATE DEPARTMENT IV. TRAINING.

Fifty per cent of the department officers, including the superintendent shall either hold certificates for one of the four books required for the diploma in the new Training Course for Sunday School workers, or hold a seal for one of the department books and a certificate for one of the four books required for the diploma in the new Training Course for Sunday School Workers.

NOTE I: Application for Standard recognition may be sent in at the end of each quarter, but awards for these quarters will be withheld until fifty per cent of the officers hold a seal for one of the Intermediate department books or a certificate for one of the diploma books in the new Training Course. The requirement must be met in full before recognition for the last quarter's work will be granted.

SILVER CREEK T. E. L. CLASS

The members of the T. E. L. Class of Silver Creek Baptist S. S. met Thursday afternoon, Sept. 13, in the home of Mrs. Estelle Jobron. During the business session the following officers were elected to serve during the coming year:
Teacher—Miss Clayton Mickle.
President—Mrs. Nora Sharp.
Vice-President—Mrs. S. M. Nelson, Sr.

Secretary—Mrs. Eli White.
After the business session Miss Clayton Mickle directed the social feature of the program.
Delicious refreshments were served by the hostess.
Reporter.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

NRA WORKING HOURS AND OPENINGS FOR CHRISTIAN WORK

A Foreign Missionary Calls Attention to Opportunity for Distribution of Free Gospel Tracts Among People of Leisure.

A wide-awake pastor was talking with the writer recently regarding the unusual opportunity presented in our country for use of good gospel tracts at this time among the many people who now have time to read. He had heard us tell of the distribution of a million or more tracts annually in our mission work in North Manchuria, of the readiness with which tract societies in China, England, and America supply us free with this Christian literature, of the kind way in which the tracts are received, of the far-reaching influence of these tracts among millions and the encouraging results of a better understanding of the gospel and the saving of souls.

This pastor then began thinking especially of the great numbers of people in America who have more time to read because of the new regulations regarding working hours. He had noticed many factory people in his town reading their local papers over more than once, and others who were sitting idle on their porches in the evenings without anything to read. There followed a realization that an open door has been presented right before the eyes of God's people to place in the hands of thousands wholesome Christian literature, if it can only be had.

Allow me to remind your readers that there are at least two places where desirable tracts can be had only for the asking, post free, and in unlimited numbers. The Baptist Sunday School Board, Nashville, Tenn., is in position to make grants of tracts to all who ask for them, to be sent free anywhere they can be used. Likewise the American Tract Society, Seven West Forty-fifth St., New York City, is also in position to send to pastors, Sunday school teachers, Bible class leaders, or any one else, quantities of good non-sectarian gospel tracts as desired, mailing them free of charge.

The Sunday School Board furnished approximately a million tracts for free distribution last year. Twenty-five million have gone out since this phase of its work was begun. The American Tract Society publishes tracts in many languages. To our work in Manchuria it has graciously made grants as requested in Chinese, Japanese, Russian, and English. Its annual output amounts to many millions annually. Money for these tracts is furnished by earnest Christian people who realize the value of the printed page in the saving of souls and the upbuilding of the Kingdom of God.

Among tracts furnished by our Baptist Sunday School Board are the following: "Sin and the Savior," "Are You Saved or Lost?" "The Plain Way of Salvation," "How Much Must I Understand?" "When Shall I Give my Life to Jesus?" "Is

the Risk Worth While?" "The Christ-Mastered Life," "Why Join a Church?" "A Friendly Letter to an Honest Doubter," "Living on the Line," "Lest We Forget," "What Class are You Traveling?" "What Must I Do to Be Saved?" "Some Baptist Ways and Wherefores," "Open Communion — Right or Wrong," "Will It Do Just as Well?" "The Tithe," "God's Way of Salvation," "The Lord's Guest at the Lord's Table," "If You Are a Christian, Why Not a Baptist?" Etc., etc.

Sample tracts sent us at this time by the American Tract Society include: "Why I am a Christian," "How Men Become Christians," "Why and How You Should Read the Bible," "Salvation," "Do You Take Your Religion Seriously?" "A Herdsman's View of Life," "Why Ought Christians Tithe?" "The Smile of God," "Sufferings and Triumphs of the Messiah," "God's Word in the Heart," "All Things Work Together," "Four Parables of the Kingdom of Heaven," "God's Glory and Man's Dignity," "Sin and Salvation," "The Lord My Shepherd," Etc., etc.

Not every tract distributed brings fruit, but our observation has been that as large a proportion bring fruit as seed distributed by nature or by word of mouth. The advantage of a tract is that it may be read by more than one person. Through the instrumentality of good tracts numbers have been led to Christ, or to consecrated service. Now that people of all classes in our homeland, even the working classes, have much leisure time, an unusual opportunity does truly present itself.

Pastors, deacons, young people and other lay Christians would do well to secure these tracts and distribute them among the people of their communities. But some one must take the lead and organize the work. Thus can entrance be had into many homes, personal work be done, and people invited to church, Sunday school and Bible classes under favorable conditions, aside from the good resulting from reading the tracts. A large enough number of each tract should be secured to cover the whole community at one time. Then other tracts should follow in order, each time the whole community being covered thorough and systematically once a week or twice a week, consecutively, and in such a way that there will be no overlapping of distribution or neglect of any area.

Chas. A. Leonard,
Baptist Mission Rooms,
Raleigh, N. C.

DIGGING UP BETHEL

Goat stew was evidently being prepared on one kitchen hearth when the town of Bethel, Palestine, was attacked, sacked, and burned some 3,000 years ago. Archeologists have just this past summer found the fragments of goat bones and the unburned charcoal of the fire.

The work at Bethel is being carried on under the auspices of the Kyle Memorial Excavation, in memory of Melvin Grove Kyle, D. D., L. L. D., formerly president of the

Pittsburgh-Xenia Theological Seminary and archeological editor of The Sunday School Times. Dr. Kyle died in the spring of 1933, and his successor on the Times staff is James L. Kelso, D. D., professor of Semitics and Biblical Archeology in the Pittsburgh-Xenia Theological Seminary. With Dr. W. E. Albright of John Hopkins University, Dr. Kelso is a co-director of the work being carried on at the ancient city of Bethel, and he is describing the excavating and the discoveries in a series of articles now being published in The Sunday School Times.

The name Bethel means "house of God," and the 28th chapter of Genesis, verse 19, tells how Jacob named the town. When Abraham went from Ur of the Chaldees into the land of Canaan, one of his first camps was pitched near Bethel.

Many interesting things have been found as the archeologists have dug down through the different levels. Apparently the period of Judges was an age of simple living, for the jars and pots and dishes of luxury are rarely found. From every house only storage jars and cooking pots and serving bowls are noted. Two tragedies leave their story in the debris about these old walls. About a foot of ashes in each instance tells the story of the city's conquest and destruction by fire. One secret of Bethel's long history is the copious spring at the southern edge of the city. Not a single cistern has been found in the town, which is a fine tribute to the city's natural water supply. Every pit discovered has turned out to be a silo for the storage of grain. The average width of the city walls of that time was some 12 feet.

Bone needles are common, and a new delicately pointed bone awl usually appears along with them. Whetstones and iron tools have turned up, as well as small flint instruments used in place of iron sickles. Grinding stones for making flour, small cooking vessels, and large storage jars have been found in the kitchens.

In another area containing houses from the Byzantine and New Testament periods the searchers have discovered fine pottery and kitchen dishes of thin ware delicately made. Enclosed lamps, small perfume jugs, and wine jars are also among the finds. As the wine was shipped from the Island of Rhodes into the city of Bethel, some of the handles of the jars contain the record of the producer at the time of the vintage. Seven fine silver coins were turned up under a large stone in a house wall. Three were minted by Egyptian kings, and the remainder by a Syrian king.

One of the most recent discoveries is a small clay cylinder, with hieroglyphic inscriptions and tiny pictures giving some idea of the terrible idolatry into which the people of Israel were led during the period of the Judges.



TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

NEW FOREIGN MISSION BOOKS ON JAPAN ARE READY

Innabelle G. Coleman

The new book presenting Southern Baptist missions in Japan is off the press and ready for use. This little book of 120 pages, entitled *AT THE GATE OF ASIA* is written in a most pleasing and attractive style. The author, Mrs. J. S. Farmer, spent many years in Japan as a missionary of Southern Baptists. She traces the story of missions in Japan from the beginning up to the present year in such a simple way that every class will find this book easy to study and to understand.

In addition to the five chapters of fascinating facts, there are also five outlines for presenting the study of these chapters. Many supplementary suggestions and additional helps are offered in these pages for those who may want some extra assistance in teaching this new book.

For each class there is also a free packet of pictures, stories, and so forth, that will offer the teacher additional opportunities in his teaching of the text.

So interesting and attractive is this first and only book on Southern Baptist work in Japan that classes of men and women, groups of young people or intermediates and groups of mixed ages, will all find it gripping them. In Schools of Missions it will be the favorite for this fall.

The price of this attractive new book is only forty cents. Copies may be secured from State Book Stores.

Another book, *Japanese Boys and Girls* by Coleman, priced ten cents and on sale at all the State Book Stores, is ready for the leaders of Junior classes studying *Friends in Nippon* by McConnell.

Japanese Boys and Girls adapts these nine non-Baptist stories to Southern Baptist work in Japan, and presents all the phrases of Southern Baptist missions in Nippon. It is a hand book or guide for teachers and leaders who may teach *Friends in Nippon*.

A subscriber sends the following incident to be used:

There is a boy in our church ((McLean Boulevard Baptist) whose grandmother is a Methodist. Recently he asked his grandmother if she wanted him to sing a Methodist Baptismal song. She did, so he sang thus:

Shall we gather at the pitcher,
The beautiful, the beautiful pitcher;
Gather with the saints at the pitcher,
That never flows at all. Ex.

Capudine

EASES ACES

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
For QUICK RELIEF

Because of Correctly Blended Formula

LIQUID or TABLET FORM

At Your Druggist—10c, 30c, 60c

SOME MEETINGS

—O—

The writer not only had the pleasure of working with some of our fine pastors during meetings in his own churches as shown in a recent article; but also enjoyed the privilege of laboring with others during revival services in their churches.

The first meeting of the summer was held with Pastor T. B. McPheeters and his people of Oak Grove church in Bonita, a suburb of Meridian. These people have a beautiful, substantial and commodious building and it is paid for. The building is a testimony to the leadership of the pastor, the co-operation of his people and the sacrificial efforts of all. Good congregations waited on our ministry and the Lord sent blessings in the uplift of lives and in the salvation of some of its fine young people.

The second meeting was with Pastor J. B. Herndon and his people at Carson, near Prentiss. Bro. Herndon is a pastor who seeks to distribute his time among all his churches and the results of his labors could be seen in the interest and efficiency manifested by his people. The field had been well gleaned and while the people came and listened in a fine way there were no accessions.

Our third meeting was at Phalti church, between Mount Olive and Prentiss. Here Pastor Solon Walker ministers to the people and has excellent assistance given by two fine young ministerial students, Reed Polk and Paul Booth.

Just like good plain country people, these people delighted in the simple Gospel story and their simple faith and earnest prayers brought down the blessings. Several came for baptism and some on letter or statement. Bro. Edward Byrd of Mount Olive led the singing in a fine way.

From here we went to Lincoln County for a meeting with Pastor B. T. Bishop and his people of Pleasant Hill church. The people were there, coming on foot, in wagons, buggies, surries and cars. Surely the Lord was also there for there was a fine spirit and a genuine interest all through the meeting.

A goodly number answered the call of the Spirit and came confessing Christ as Saviour and Lord.

Brethren Walker and Bishop are among those who are attempting the almost impossible thing of teaching in High School and pastoring churches. They are doing both well; but surely they could do their pastoral work so much better if they could be freed from the school work. Our prayer is that the churches will soon claim their whole time and give them ample support.

Cold Springs church, south of Collins was next. Here Bro. J. E. Claunch is pastor. However he was away in Arkansas, holding meetings and reviving old friendships. I was pastor, visiting preacher and part of the time, song-leader. The Lord was over all and made us able for the task. Brother Arnold, a travelling evangelist from Texas,

had held a meeting with this church just a few weeks previous to ours and there were some forty people to unite with the church either by letter or for baptism. Hence the main service to be rendered was that of building up the saved. This we sought to do and at the same time tried to point the other unsaved ones to Jesus. A few were added to those who had come in the recent meeting.

The last meeting was with Antioch church in Jeff Davis County, with brother J. B. Herndon as pastor. The meeting had been gotten under headway by the pastor when I arrived. Although a meeting was in progress at a nearby Methodist church our congregations held up well. The Lord blessed the church with several new-born Christians and the addition of some by letter. Many of the members testified as to benefits received in their own lives.

One pleasant and profitable feature of all these meetings was the miniature Daily Vacation Bible School. Children were led to search out, select and memorize passages of Scripture for each letter of the alphabet. They were also given Bible and character stories and led in singing suitable choruses. This was seed-sowing that will bear fruit in coming years.

We praise God for the privilege of service in these meetings and give him credit for all that has been accomplished.

Now that summer meetings are over, it behooves pastors and leaders to set themselves just as definitely to the cultivation of these young Christians and the conservation of other blessings received as we did seeking the lost for the Master. May the Lord bless us in these undertakings.

Yours in Christian service,
Bryan Simmons.

MY SUMMER WORK

—O—

My first meeting began the 4th Sunday in July with brother J. H. Page of Oakland, at Elam church near Coffeerville. The pastor, J. H. Page, led the singing which had a great part in the success of the meeting. Seven confessed Christ and were baptized and one came by letter. The church seemed to be greatly revived.

Then I came home for my meeting at Oak Grove, Clarke County. I had brother Wm. H. Evans of Folley, Ala., to preach for me. Had a good meeting. Two confessed Christ. Brother Evans is a great builder, so he did a great good for the church.

Then the first Sunday in August I went back to brother Page at Spring Hill near Oakland. There we had a good meeting with the pastor leading the singing. Five confessed Christ and were baptized. Seemed to be a great deal of interest in the meeting. Then we went to New Hope about fifteen miles from Coffeerville. There we had an old time revival. Twelve joined on confession and three by letter. We had large crowds in all three meetings. A great deal of interest in them all. Brother Page conducted the singing in a great

way. He is a concentrated leader.

Then third Sunday we came back to Clarke County to one of my churches, Knights Valley. Brother Page did the preaching for me. We had a good meeting; no confessions but the church seemed to be revived. Brother Page did some great Gospel preaching. He stayed close to the word. Everybody that heard him sure did like him and his preaching.

The following fourth Sunday I went to Alabama to help brother Young in a meeting. Began on Thursday evening and ran through the first Sunday and following week. We had a great meeting. Twelve were baptized. The church seemed greatly revived and are talking about going to half-time. Then I met brother Young the second Sunday evening at Bethel church about eight miles from Citronelle also where we began a meeting. When I got there I found a large crowd to preach to. We ran through the following week. Received seven members; among those we received a man and his wife. They were near sixty years old. He is a wealthy man living in Citronelle. They had never made any confession at all.

The church said this was the greatest meeting they had ever had. I feel like the Lord has wonderfully blessed his unworthy servant. We give our heavenly Father the honor and praise.

Yours in the service,
A. P. Wells,
Shubuta.

—BR—

PROFANITY, A MILD FORM OF INSANITY

—O—

Has there ever been a single logical reason that would justify anyone for indulging in profanity?

What does Satan pay you for swearing? Of course you answer, Nothing! Well, then, when you consider the following, YOU ARE CERTAINLY WORKING CHEAP.

Look carefully over the following and see if in the swearer's account you can find a single credit:

Mr. Swearer's Acct.	Dr. Cr.
Does it strengthen your credit?	No.
Does it deepen people's confidence in your integrity?	No.
Does it commend itself to your customers and make them more tractable?	No.
Does it especially commend you as being a gentleman?	No.
Would you like to hear your mother, wife, sister or daughter swear?	No.
Is confirming your statement with an oath necessary?	No.
Would you advise your children to cultivate the habit?	No.
Then, Mr. Swearer, what excuse	

GRAY'S OINTMENT
USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

(there is no reason) do you offer for indulging in this silly practice?

"Oh," says one, "I don't mean anything by it." If such be the case, see then how you are rating yourself. For if one is acting without a motive, when awake, and does things without meaning anything, surely he is convicting himself of insanity, at least in a mild degree.

But some may excuse themselves by saying, "I never swear unless someone angers me." Poor weakling; what a flimsy excuse. So when someone displeases you, you give vent to your feelings by insulting God! There is about as much reason in that excuse as if you stabbed your father or kicked your mother because someone offended you.

God says in the third commandment "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

And in Gal. 6:7 occurs this startling statement, "Whatsoever a man soweth, that shall he also reap." Of all Satan's dupes, none are so inexcusable as the swearer.

There is a semblance of excuse for the drinker, gambler, etc., as they do receive an ephemeral enjoyment, as a result of their indulgences.

But the poor deluded swearer (without even a good excuse) is actually preparing himself for the confines of Hell, by even becoming proficient in its language.

Reader, if this pen picture fits your case, REPENT, CONFESS, ask God to have mercy upon your poor soul, because He is not willing that any should perish.

1 John 1:9: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

—Selected.

—BR—

"So the evening wore on," said the romanticist, telling a story.

"Excuse me," interrupted the wisecracker, "but can you tell me what the evening wore?"

"It doesn't matter," replied the romanticist, "but I believe that it was the close of day."—Ex.

—BR—

Is you State Mission Secretary on your prayer list?

WHEN YOUR DAUGHTER COMES TO WOMANHOOD

Most girls in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this



critical time. When she is a happy, healthy wife and mother she will thank you.

Sold at all good drug stores.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

Sunday School Lesson

By Hight C. Moore

Lesson 14

Third Quarter, Sept. 30, 1934
REVIEW: GOD IN HEBREW HISTORY

GOLDEN TEXT—Thy kingdom is an everlasting kingdom. Psalm 145:13.

Lesson 1. Abijah and the Divided Kingdom.

Division of the Hebrew monarchy was forecast by the sign of the rent garment. Depravity of the king and people was declared to be the secret of the rent kingdom. Duty of the monarch was urged as the strength of the new kingdom.

God Helps

Lesson 2. Asa Relies on God.

The word and will of God were embodied in the address of Azariah the prophet to King Asa and his army upon their return from victory over the Eethiopian invaders. The work and worship of God were embodied in the wise answer of Asa.

God Cares

Lesson 3. God Cares for Elijah.

Fortitude was shown by Elijah in his appearance before Ahab. Faith was shown by Elijah in his refuge by the brook. Faltering was shown by Elijah in his flight to the desert.

God Speaks

Lesson 4. Elijah Hears God's Voice.

Lodging in the cave Elijah heard the divine voice of attention. Standing on the mount Elijah heard the divine voice of authority. Wrapped in the mantle Elijah heard the divine voice of action.

God Dictates

Lesson 5. Micaiah Speaks the Truth.

Truth was disregarded by the two kings, Ahab and Jehoshaphat, who in their proposed campaign were animated by ambition. Truth was despised by the four hundred prophets and Ahab their king. But truth was declared by the courageous prophet.

God Alleviates

Lesson 6. Elijah Helps the Needy.

The poverty of a prophet's widow was relieved by the miraculous increase of the pot of oil. The hunger of a hundred men was relieved by the multiplication of the loaves and grain.

God Demands

Lesson 7. Amos Pleads for Justice.

The national aspect of justice is presented in the lamentation over the fallen virgin of Israel. The social aspect of justice is presented in the oppression which tramples upon the poor. The moral aspect of justice is presented in the reformation which aspires to the high goal of the good. The spiritual aspect of justice is presented in the redemption which produces righteousness.

God Warns

Lesson 8. Amos Denounces Self-

Indulgence.

Amos declared that danger lurks in ease, degeneracy is linked with luxury and destruction is the end of sin.

God Loves

Lesson 9. Hosea Preaches God's Love.

The providence of God's love includes care for the care-free and compassion for the careless. The privilege of God's love is the privilege of wisdom, knowledge, righteousness and holiness.

God Uplifts

Lesson 10. Micah Champions the Oppressed.

The word of the prophet summoned the people to hear. The word of Jehovah called upon the people to testify and remember, and warned against obstinacy in its corruption and consequences.

God Guides

Lesson 11. Hezekiah Leads His People Back to God.

Preparation for revival was made by King Hezekiah in his plan for the observance of the Passover. Proclamation of revival was embodied in the letter which the king dispatched by his couriers into every part of his country. Progress in revival was strikingly manifest in the assembly at Jerusalem.

God Commands

Lesson 12. Isaiah Contrasts False and True Worship.

Denunciation of sin is aimed at false worship which involves rebellion against God. Incitation to the sinner is included in true worship which involves reasoning with God.

God Controls

Lesson 13. Isaiah Counsels Rulers.

The prophecy of Isaiah included good counsel: Truth in the Lord. The overthrow of Sennacherib was a splendid conquest which emphasized the high imperative: Triumph through the Lord.

Home Daily Bible Readings

Monday — Ahijah's Prophecy. 1 Kings 11:29-39.

Tuesday — Elijah Hears God's Voice. 1 Kings 19:9-18.

Wednesday—Asa Relies on God. 2 Chronicles 15:8-15.

Thursday—Micaiah Speaks the Truth. 1 Kings 22:12-23.

Friday—Amos Pleads for Justice. Amos. 5:10-15.

Saturday — Isaiah Teaches True Worship. Isaiah 1:10-20.

Sunday—Prevailing Faith. Heb. 11:32-40.

Devotional Reading — Hebrews 11:32-40.

—BR—

Ninety-nine city Baptist churches out of every hundred of the Southland have been sustained and nurtured by their State Mission Board. These now have opportunity to help sustain other little churches who are struggling along and need the strong arm of the State Mission Board to steady them until they can stand alone.

—BR—

The guardian angels of our homeless little orphaned children are our State Mission Boards.

—BR—

Baylor University has recently added five new Ph.D.'s to the faculty, two of them women.

Baptist Student Union

Mississippi State College for Women

September 18—According to Miss Sybil Brame, Associate Southwide Student Secretary of the Baptist Sunday School Board, who is temporarily in charge of the Baptist Workshop at Mississippi State College for Women, 265 Baptist girls had registered Saturday evening of last week. About 200 are expected in the final count, Miss Brame said.

A large number of these girls turned out for Sunday school their first Sabbath at M. S. C. W., and a number united with the local church at the morning service, Miss Brame said. Next Sunday, September 23, will be "Join the Church day." At that time especial emphasis will be placed upon the fact that students should unite with the local church during their time of residence at M. S. C. W.

Miss Brame, at one time local Student Secretary, expects to return to her office in Nashville, Tennessee, Thursday of this week. It is hoped, she said, that the now local secretary will be on the campus to take charge of the Workshop.

Miss Brame has been very active in the interests of the Baptist students during her brief visit to Columbus. She has held open house at the Workshop, compiled a complete register of all Baptist students, and visited each one personally. She announces that she finds the girls very responsive to the efforts being put forth for their spiritual welfare while in college.

—O—

M. C. Ministers Show Great Spirit

The Ministerial Association of Mississippi College held its first meeting last Friday, September 14, with thirty-seven in attendance. The spirit shown in this first meeting was indeed gratifying. There seemed to be a greater interest shown than ever before in any of the meetings. We have fourteen new or Freshmen in the Ministerial Association, quite a few men who transferred from junior colleges and the majority of the old members of last year. We have bright prospects for a very happy and successful year.

The mission work under the direction of Bro. W. E. Ferguson began its function last Sunday. There is a great field in this mission work and the ministerial students are cooperating whole heartedly in carrying on this work for the Master. We covet your prayers in our behalf as we attempt this work.

Prayerfully yours,

The Ministerial Association,
Estus Mason, Reporter.

P. S.—Praise God for answered prayer. Bro. Robert Allen, Ministerial Association President returned to be with us this year. It was doubtful for a while that he would be able to return.

—O—

Mississippi Woman's College
The new year, designated as our

"year of progress" has begun. It began on Wednesday morning, September 12, when the formal exercises were held in Tatum Court. This year we have with us on our campus Miss Alene Harris as our new Student Secretary, and the life, vitality, and pep that she has brought to our campus makes us know that this year holds great progress for us. We love her, and every girl has expressed her desire to give Miss Harris her due cooperation.

On Tuesday night, September 11, the Baptist Student Union was hostess to a party in honor of the Freshmen. Four types were presented to the guests; the giggling, silly freshman, who is at college, but doesn't know why; the intellectual type, who is so sure of her intellect, and can't understand why President Holcomb doesn't give her his immediate attention; the collegiate freshman, who l-o-v-e-s everything and is eager to say "hello" to all the new faces; and the shy, demure, beautiful type who has cried all the way down because she couldn't bring her best beau with her, and has to content herself with the same sex. The life cycle of a freshman on Woman's College campus was the key to all the stunts and contests.

The B. S. U. has sponsored a swimming party and a swimming festival during the past week. Many rewards and ribbons were awarded for the best swimmer, diver, and Miss Betty Jo Holcomb was judged as the winner of the Beauty Contest.

Sunday we observed Church Relationship Day. It makes our hearts so happy to know that 72 M. W. C. girls connected their relations with the Immanuel Church, which number is a great majority of the new girls on the campus.

There are four B. T. U.'s on our campus. They are the J. L. Johnson, A. L. O'Brian, Tully McCrea, and the Winnie D. Bennett. The membership totalled on Sunday night was 99.

With God helping us we shall move forward, so the year 1934 will be the year that Woman's College made the greatest advancement.

—Jayne Styles.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists